8415. bbb. 15

Marriage Ceremonies;

As now Uſed

In all PARTS OF THE WORLD.

Very diverting, eſpecially to the Ladies.

Written Originally in *Italian*, By Seignior *Gaya*

The Third Edition.

To which are added,

Large *Animadverſions*, and ſome Remarks upon MARRIAGE.

AS ALSO,

A *Looking-Glaſs* for Married People: Or, The *Fantaſtick Adventures* of Sir *E—H—* with his Seven Wives. Written by himſelf, in the time of his Confinement. Put into Modern Engliſh,

By Mr. Tho. Brown.

LONDON,
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BRITISH MUSEUM

THE PREFACE.

FEW Authors agree in the Definition of Matrimony, Charron *calls it a wise* (a) *Bargain, a* State, *or an honourable Conjunction; some more malicious Criticks call it a Yoak, a Communion*

(a) *Matrimony is not improperly call'd a Bargain, because most are (now of late more especially) so managed, that one Party, if not both, are bought and sold, the freedom of Choice being rarely left to the Man, and almost never to the Woman: The well disposing of their Children is undoubtedly one of the weightiest Cares that Parents have. Good Education may make 'em very good Women, their Virtue may make 'em good Wives, but being ill pair'd in the Yoak, they may be however very unhappy. Too many Fathers are of Opinion that they have done mighty well, if they have hedg'd in a young raw Country Squire with a plentiful Estate; and secur'd an unreasonable Proportion of it for their Daughter's Jointure, and believe there will be no Woe, where there is no want: Yet every Day shews us, that where there are great Estates, there is not always great Felicity: For the wisest of mere Men assures us,* That better is a morsel of Bread with Content, than a stalled Ox, and hatred therewith.

munion of (b) *Evils and Puniſhments, a* Society *of* (c) *Cares and Troubles. But without adhering to the* Sentiments *of the one, or the differing Opinions of others that*

(b) *Matrimony was intended for our Felicity, but our Miſmanagement of the main Matter makes it our Miſery: And this is not in the leaſt the fault of the State, ſo much as of the Parties that enter into it: And where our unreaſonable Appetites have made us take wrong Meaſures in it, no wonder if it proves our Puniſhment.*

(c) *Whoever was pleas'd to think ſo, might be unhappy in his choice, but I am of Opinion he deſerv'd it a little; or at leaſt he ought to let us know what he means by Care and Trouble: For I dare appeal to any good Man that ever was in that State, if he thought it not a ſweetning of his daily Labour to bring home a Loaf to his poor Family, and ſhare it amongſt 'em. The very Reflection that it was to maintain his Wife and little Babes, made him think the Sun and the Rain leſs intollerable; every Days Labour contributed ſo much to his Felicity, as it did to his Advantage, and no Fatigues of the Day can ſo much diſpirit him, but he will play with his Children when he comes home at Night. St.* Auſtin *ſays,* Nullo modo ſunt oneroſi labores amantium, ſed etiam ipſi delectant ſicut venantium, Piſcantium: Intereſt ergo quid ametur, nam in eo quod amatur aut non laboratur, aut labor amatur— *I need not put this into* Engliſh *for the benefit of the Fair Sex; they all of 'em know that nothing is troubleſome to 'em, that tends to the keeping a Child as it ſhould be: And the ſecret Joys*

that

that Criticize upon it, I ſhall define Matrimony *according to the Canoniſts, to be a ſacred Union of Man and Woman, not to be diſſolved but by the Death of one of them.* Matrimonium eſt viri & mulieris Conjunctio individuam vitæ Societatem continens.

This is the (d) *firſt and moſt ancient State, owing its Inſtitution to the ſupreme*

that Parents have in the Health and Well-doing of their Children, are impoſſible to be Expreſt, and can be comprehended only by them that have Children. Too many Peoples-Pride indeed Tramples upon natural Affection, and but too many others being married againſt their Conſent, ſhew little or no concern for the product of an abominated Bed: But this is not an Argument that Matrimony is a State of Care and Trouble, tho' it is certain they are unhappily married.

(d) *Matrimony is ſo eſſential to the Felicity of Man, that Original Juſtice, and the quiet Poſſeſſion of the Univerſe, in the moſt glorious Condition it ever was in, could not make our firſt Parent abſolutely Happy. God ſaid it is not good that Man ſhould be alone,* I will make him an Help-meet for him, *Gen.* 2. 18. *Be Fruitful and Multiply, was an Injunction that anteceded the very Condition of his Felicity; and we read this poſitive Command before that great Negative one, but of the Tree of Knowledge of Good and Evil, thou ſhalt not eat of it; For in the Day that thou eateſt thereof thou ſhalt ſurely*

Author of Nature; and for the greater Conſequence, becauſe it is the Foundation of humane Society, the Original of Families, and of Kingdoms. Prima Societas eſt in Conjugio, quod principium urbis, ſeminarium Republicæ.

Marriage *is not ſolemnized in the ſame manner every where, but the Rules and Laws of Marriages are more or leſs ſtrict, according to the Diverſity of* Religion *and* Nations. *Among the Chriſtians they are the moſt ſtrict, when the greateſt Part of other* Religions *to make Marriages more free, eaſie and fruitful, allow* (e) *Polygamy and* (f) *Divorce. Yet, among*

ſurely die. If in the State of Innocence there wanted ſomething yet to make Adam *perfectly Happy: Doubtleſs we are more imperfect without it now, and as Woman was the perfection of the Creation, the finiſhing ſtroak of Nature, and Man's Felicity, no wonder if they arrogate ſtill ſome Things extraordinary to themſelves by Virtue of ſo ancient and ſo illuſtrious a Charter. And indeed I believe no Woman ever liv'd, but was lov'd at one Time or other.*

(e) *'Tis Remarkable that in the Creation there was but one Woman, tho' after ſome proceſs of Time, the Sons of* Adam *took ſeveral Wives, and even Concu-*

Concubines were not Criminal. If our modern Policy would permit it now, there would not be such exclaiming against a married State; for the restraining us to one particular Woman, and by the Tyranny of our Parents to that very Individual one we cannot endure, how can we avoid being Miserable? The Woman too being equally sensible of this Restraint, and unbiass'd by her own Inclination, receives the colder Offers of her Husbands Love with Neglect, if not Contempt, and knowing he cannot Marry any where else, is very little Sollicitous of his Tranquility, and looks upon him as her Gaoler that should be her Jewel. Whereas on the other Hand, if a Man had several Wives, he must needs be so much the more Happy, as they could not be so refractory to his Pleasure: For the favor of one would Compensate for the unkindness of the other, and the natural Vanity in Women to desire to be belov'd, would reduce 'em here to a Necessity of being Obedient: And force 'em to study how to Please, and Humour, and Charm, and Engage, the good Will of that Person whose Love might make 'em Happy, and who could suffer but little by their Contempt. In the Multitude of Rivals the Husband would find his Happiness, every one with emulous hast would run to his Commands; and strive for the Superiority in his Heart, which would be their Pride to possess, and his Delight for 'em to deserve. As for the great End of Matrimony, which was the peopling the Face of the Earth, I believe few will deny, but four Wives will bring a Man more Children than one alone can do.

(f) *Nature has made us incident to no Malady, but what she has given us a Remedy for: And if there were not such a Method as Divorcing, an unhappy Marriage would be a continued Misery. The Liberty of Parting would make the Women*

among all the different Laws and Customs in the World, there is no Nation so Barbarous, as not to solemnize Marriage with some Rites, Ceremonies, *and publick Rejoicings.*

This made the Author enquire and observe what are used among the Christians, Jews, Mahometans *and* Idolaters, *which make up the four* Religions *that are known to the World. And as the Religion of the* Jews *is the most Ancient, and God has been pleased in a peculiar manner to honour them with the Name of his chosen People; their Rites are first described in this small Treatise of* Marriage Ceremonies, *which is here submitted to the Judgment of the Candid* Reader, *and 'tis hoped may be to his Satisfaction.*

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more dutiful at least, if it did not make the Men more indulgent. The Necessity and Compulsion of Living together makes great Part of the Uneasiness: And where People are forc'd to Marry, as but too frequently they are, they will both of 'em desire a Divorce, tho' neither of 'em are Vicious enough to deserve it. But 'tis certain, that if a Man might part from his Wife, she would take more care to avoid the Infamy of being repudiated.

SOME REMARKS

Upon the enſuing *TREATISE.*

Marriage being the (*a*) Port, or Haven, at which moſt of the Sons and Daughters of *Eve* deſign to touch, ſooner or later; 'tis no wonder that People are univer-

(*a*) That is properly a Port where Ships ride at Anchor: Now, where the Cable is not long enough to reach the Bottom of the Deep, what wiſe Maſter will heave out his Anchor? Marriage will bear ſome what of Proportion with an *Eaſt-India* Voyage, becauſe it is Tedious, tho' it be Beneficial. You run ſeveral Riſques of Wind and Weather, Enemies and Privateers, Diſeaſes and Diſaſters, and all this to Barter Commodity for Commodity, upon which the Neceſſity or Vanity of the Purchaſer only puts the Price. Of late 'tis become a Trade indeed, or Traffick: One gives away his Daughter to be choſen a Parliament-Man, another throws away his Son for a Place at Court; a third values nothing, if his Daughter can be but a Lady, and take Place of Alderman *Gripewel*'s Family.

universally Curious, to know how this (*b*) ticklish Ceremony is perform'd in other Countries. We find here at home that the first Place in the Common-Prayer-Book that young Maidens generally dip in, is the Service for *Matrimony*. I once knew a raw Girl that could readily make all the Responses in that Office, before she could Answer to one Question in her Catechism. Which occasion'd her Father, who was a grave old Gentleman, to wish that those of her Sex would take as much care to prepare themselves for their latter, as for this their first End, for so it proves to most of them.

It has been frequently said that *Marriage* and *Hanging* go by Destiny, but for my part, I am no Predestinarian; neither do I believe, with the rest of the World, that *Matches* are made in Heaven, any more than I believe that all Oxen are bought and sold there, before they come to *Smithfield* Market. But tho' I am no admirer of Destiny, as I said

(*b*) The first Notions we have of Matrimony are tempting enough: Nature seems to plead very hard in favour of it; but there is so much deceit in both Sexes that it is very dubious, whether we are disappointed or not in our most alluring Expectations: And if we are baulkt, it is a bitter Portion, and we are stung at last, tho' we were tickled at first.

ſaid before, yet I would not have any one infer from thence, that I believe ther's no manner of reſemblance between *Hanging* and *Marrying*: For *Hanging*, with Reverence be it ſpoken, as well as *Marrying*, is perform'd by tying a (*c*) Knot, which Death only diſſolves, and then they agree too in this particular, (which is more ſuitable to the occaſion of the Book) that all civiliz'd Countries in the World obſerve different Faſhions in one no leſs than the other.

The Roman Catholicks make a Sacrament of *Matrimony*, and in conſequence of that Notion, pretend it confers Grace. The Proteſtant Divines don't carry Matters ſo high, but ſay this ought to be underſtood in a qualified Senſe, and that *Marriage* ſo far confers Grace, as generally Speaking it confers (*d*) Repentance,

(*c*) 'Tis moſt certain that Death diſſolves the Knot of Matrimony, but not of the Executioner, that he muſt do himſelf, or the poor Criminal may Hang till he is Dead, Dead, Dead indeed. If Death did not untie this fatal Knot, which our Tongues had Tide; we ſhould be Miſerable indeed: Not but that ſome People would be leſs effective in a Family, if they had been Dead never ſo long, than they are every Hour of their Lives.

(*d*) No Man ſhould generally conclude to the Diſadvantage of a State of Life, becauſe he meets with a few Perſons, whoſe want of Knowledge

tance, which every body knows is a ſtep to Grace.

It muſt be confeſs'd on all Hands, that *Marriage* is the moſt ſerious Action that a Man can engage in, and therefore we ought to think of it, as we do of our latter End, with Fear and (*e*) Trembling. For this reaſon, I cannot endure to hear People paſs their ill-natur'd Jeſts, upon ſo holy an Ordinance. If it is a Man's good Fortune to meet with a good Wife, he ought to date his happineſs in this World from that very Moment; and if ſhe proves not as he deſires, he ought to look over the Catalogue of his Sins, and

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ledge and Care have expos'd to ſome Inconveniencies. Every Man owes the honour he pretends to, to this Inſtitution, and thinks it an unpardonable Affront to be call'd a Son of a Whore: He claims his Eſtate by the Legality of his Birth: And calls the Woman his own, becauſe he his Married to her, nay, has an incommunicable Right to her: If ſome repent they are Married, there is a conſiderable Number repent they are not.

(*e*) Every Man muſt Die, but every Man does not Marry; why tremble at a diſtant Evil which lies generally in our Power to avoid? If a Man will not be Trod on, he muſt keep out of the Crowd: If he will not be a Cuckold, he muſt continue Single: If he will have a Wife, let him take her, and be content. Neighbours Children muſt have Neighbours Fare.

and interpret it as a (*f*) Viſitation, or at leaſt to take it patiently. For my part commend me to that Gentleman, who having married a Lady of an extraordinary Capacity, never complain'd of his fate, nor made his Spouſe uneaſie, but honeſtly thank'd God, that now he had a hole to put his Head in.

The Ladies that read this Book, will find ſufficient reaſon to thank Providence, that they were born in ſo good natur'd an Iſland as ours is, where the Preliminaries to Marriage are nothing near ſo moroſe and ſevere, as they are in ſome Places in the World. To give an inſtance of this, our Author tell us, *among the Sabrians* (a ſort of Mungril Chriſtians, that live on the Confines of *Perſia* next *Turkey*) *the Parties meeting together at Church, the Miniſter makes the Bride ſwear before the Women, that ſhe is a Virgin.* As ill an Opinion as the World injuſtly entertains of our Females, I am very well ſatisfy'd that there are above Forty Thouſand Conſcientious Wives, within the Bills of Mortality, that would have loſt all, before they would have taken ſo raſh and inſnaring an

(*f*) And the greateſt ſure that can be: And I know no moral Crime deſerves ſo heavy and ſo laſting a Puniſhment, unleſs it be that of believing ill of Matrimony.

an Oath. How is it poſſible that a Woman ſhould poſitively ſwear to an (*g*) imaginary thing, which may be loſt (the Lord knows how) between ſleeping and waking? This I am ſure of, that no Husband was ever a jot the ſecurer, for preſcribing Arbitrary and Unlawful Oaths.

Yet as great a Hardſhip as this may ſeem to be, it is nothing in Compariſon of what Hardſhips are practis'd in ſome Countries, even after the Nuptial Ceremonies are performed. Thus we find, *That among the Greeks, if the Women find in the Bed the next Day any Signs of a loſt Virginity, they make a great Feaſt; but when that is wanting, they ſay nothing, the Bridegroom ſending back the* (*h*) *Bride to*

(*g*) Certainly a Maiden head is not a fictitious Point, and tho' many Men have been impos'd upon, yet one that has convers'd a little with *Anatomy*, would know that there was ſuch a thing: And as poor an Opinion, as he has of the Fair Sex; if he were condemn'd to get all the Maidenheads in his own Pariſh, I fear he would Petition to be hang'd firſt.

(*h*) And why may not we *Engliſh* have as juſt Proceedings as other Countries? But after we have ventur'd to Marry a young Woman upon the report of her own Friends and Relations, and find her quite contrary to our modeſt Expectations, we have no Remedy but Patience, and Prudence to conceal their mutual Infamy. If a Woman has anticipated her Parents deſires, why impoſe upon an honeſt Man?

to her Relations and Friends. The ſame inhumane Cuſtom, is likewiſe obſerv'd by the *Perſians*, as the Reader may ſee, *by the* Moors *of* Morocco; *the Inhabitants of the Kingdom of* Fez; *by thoſe of* Algiers *and* Tunis; *by the* Spaniards *who retain this Cuſtom from the* Moors; *and lately by the* Jews *in* Barbary. As for the latter I don't wonder at it, to find ſuch an Uſage among them, becauſe they were ſtiff-necked People, that was always demanding Signs and Tokens, nor among Infidels and *Mahometans*, but that any Chriſtians that are happily freed from the Levitical Bondage, ſhould ſtill hanker after the old ſuperſtitious Leaven, is Matter of the greateſt Aſtoniſhment to me. I cannot but reflect with Horrour, how many Ladies in *England* that now Live comfortably with their Husbands, and are bleſſed with a numerous Iſſue, had been ſhamefully diſcarded and ſent home, if ever ſuch an unrighteous Faſhion as this had got footing among us. It ſeems to argue a great deal of Cruelty in the Men, that they ſhould reliſh no Pleaſure but what comes at the (*i*) expence of

(*i*) 'Tis not ſo great an Anguiſh, but it may be borne with; none ever dy'd under the Operation, as ever I read of, and yet I have ſeen ſome hang'd for deflouring Children of 5 and 6 years old.

of their deareſt Conſorts. But it is my daily Prayer, that Providence will protect the Free-born Women of *England*, from ſuch bloody minded Husbands.

But tho' the greateſt part of the World, are ſo extravagantly fond of Virginity, yet we find there are ſome People that have other Notions of Things. Our Author acquaints us, *That when one of* Conchin *Marries, whoſoever he is, he may not lie with his Bride the firſt Night, but is obliged to give her to a* Bramino, *who lies with her, and that they believe this to be a (k) Favour, and a good Omen.* I hope their Pariſhes in this Country are not of a large Extent, otherwiſe the Prieſt has more Work upon his Hands, than he will go through with, unleſs he keeps a Curate or two to relieve him, when Marriages come in thick. The Holders-forth of our Conventicles, affect to be thought great Pains-takers, and really deſerve the Name, for their Bands will teſtifie for them both in the Dog-days, and out of the Dog-days, that they Sweat exceedingly. But, Alaſs, what is this, if conſider'd in the ſame Scales

(k) The Cuſtom of the Country makes it not infamous to be prevented in the Virginity; and if their Ignorance paſſes ſo far as to make it a matter of Religion, the Prieſt I think has the worſt of the Lay, who ſtands obliged to Conſecrate it.

Scales with the Drudgery, that these Priests undergo in their Ministry. I have often wonder'd that the Popish Clergy that stand up so stifly for the Divine Right of first Fruits, don't Troop in Shoals to this Kingdom, when they Voluntarily pay such an extraordinary Tribute to the Church.

'Tis observable, that in most Countries of the World this Ceremony is perform'd by the Priesthood, who, if they equally pretended to the power of *Loosing*, as they do to that of *Tying*, they would have more Business upon their Hands than they could well dispense with. Only in *Turkey*, married People are joined together by the *Cadey*, or Civil Magistrate, and here in *England* in *Oliver*'s time by a (*l*) Justice of Peace; the Reason alledg'd for it then was, that

(*l*) The Clergy always secur'd every beneficial Office in their own Hands, and this same thing call'd Matrimony, being likely to last as long as Mankind, they ingross'd it at first. Not that there is any Reason why I should ask the Priest leave to lie with a Woman, when She and I are agreed to it, any more than my Neighbour. The Reason for Ceremony in Marrying is Evident, because a Man may prove a Villain, and run away from his Wife, and disown her to her utter Destruction and Infamy: But God who knows the Heart stands not in need of any such Witnesses, and knows our mutual Engagements without a Certificate.

none was so well Qualified to Marry others as he, who, by his Office was Impower'd to lay People by the Heels, and put them into the Stocks.

As I have already taken Notice, *Virginity* is reckon'd so Essential to *Marriage* in several Countries, that the poor Bride is inhumanly dismiss'd, and sent home to her Relations, if she be found defective in that particular; but, in this Author we shall find, that all the World is not of this Humour, in *Pegu. The King, and those of the greatest Quality, lye not the first Night with their Wives, but admit others, and (m) pay them bountifully that will give themselves the trouble.* With all due respect to our Women be it spoken, I humbly conceive that one half, at least, of the married Men in this Kingdom, if they would speak their Minds freely, must do their Wives this Justice, as to own that they sav'd them this Porter's Drudgery, as a Monarch (not inferiour to *Solomon* for Wisdom) rightly call'd it. Our Neighbours of *Scotland*, before they came to be civiliz'd, used to lie the first

(m) Every Man that receives a Favour ought to return it as he can, tho' if that were a Custom amongst us, I fancy they might have it at easie Rates enough, for we should find more Volunteers for that War, than Press'd-Men against the King of *France*.

first Night with the Bride, their Vassal, but now they have (n) flung up such a troublesome Piece of State, and make their Tenants Drudge for themselves.

We rail at the Church of *Rome*, and not without Reason, for exacting implicite Obedience from her Sons; but, alass, what signifies it to take a few Articles upon the Credit of the Priest; but to take a Wife, as our Author tells us they do in *Muscovy*, and other Places, without seeing her once, or knowing what Defects she may have, is somewhat hard upon the Subject. Heaven be prais'd, that here in *England* we are not forced to buy a Pig in a Poke; nay, there are some married Men in the World, that were as intimately acquainted with their Wives (o) before Marriage, as ever

(n) 'Tis not that the *Scotch* Nobility are grown Impotent or Virtuous: But the Practice of the Christian Church is not consistent with that Custom. If in *Pegu* it was a Drudgery, here it was a Delight, and therefore challeng'd by their Leige Lord. They never resign'd this Right, but the Church took it from 'em, as well as from us in *England*, where there are many Estates with that Royalty.

(o) It is apparent from that, that after Trial of each other they lik'd one the other; and as a Man could have it but once, what matters it to the World, when they agree to take it, or lose it. The Man was Honest, and the Woman Venturesom: But she knew, that he that saw the Pattern, would be sure to Buy the whole Piece.

they were after. See now what it is to live under a Free Government, and to have *Magna Charta* on one's ſide.

To conclude theſe Reflections, it is my hearty Advice, That all umarried Perſons would chuſe themſelves proper Spouſes by the firſt Opportunity, in order to recruit thoſe Numbers that have been deſtroy'd in the Wars, and not ſuffer their Talents to lie buried in a Napkin; for which they muſt ſeverely Anſwer one Day. And as for thoſe that are Married, the beſt way they can take, as I preſume, is to live as eaſie as they (*p*) can, and following the Counſel of *Hobſon*, the Carrier, ſo to manage themſelves, as not to tire before their Journeys end.

(*p*) Since we can't Divine, what pain or pleaſure Providence has in ſtore for us; we ought to make the Matrimonial Yoak as little gauling to us, as poſſibly we can, and ſince we met not, but with Intentions of conſtituting each others Felicity, in part at leaſt, we muſt prudently allow for being but bare Men, and the unhappy Sons of *Adam*, and therefore in all the Paſſages of our Lives, very far from Angels. But this I dare be bold to Advance, that while we kick and ſtrugle in the Harneſs; we make the Draught but ſo much the more troubleſome.

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Marriage Ceremonies.

PART I.

CHAP. I.

The Rites observed in the Marriages of the Jews.

THE *Jews* ordinarily marry their Sons at Eighteen Years of Age, according to the Laws of the *Talmud*, and sometimes sooner to prevent (*a*) Incontinency;

(*a*) In the Preliminaries to Marriage, even amongst Christians, it is set down in the second Place, and therefore may be presum'd, neither the least nor last Reason for such a tender Correspondency as should be between Man and Wife. Since Nature has given us Appetites, she has provided safe, lawful and agreeable Means of satisfying 'em; and to engage us the more readily, she has made 'em equally Honorable and Convenient

tinency; their Daughters may be married as ſoon as they have compleated (*b*) Twelve Years and a Day.

When the Marriage of two Perſons is agreed, many of the *Jews* both Young and Old get together in ſome covered Place, where the younger take every one in their Hands an Earthen Veſſel. The Marriage Contract is audibly Read, and Notice given of the Day of Marriage, and it is alſo declared that the Party which ſhall not ſtand to what is Agreed, ſhall pay the other ſo much as is concerted betwixt them. Afterwards they wiſh all Happineſs to one another, and then the young *Jews* throw their (*c*) Veſſels on the Ground, concluding the

(*b*) So early a diſpoſing of their Daughters, had doubtleſs an Eye to the Neceſſity of preventing thoſe unhappy Miſcarriages, which proceed from forward Deſires, and irregular Affections. For at thoſe tender Years, they can hardly be preſum'd to have Prudence, Precaution, Carefulneſs, Diſcretion, or Acquaintance enough with the Affairs of the World, to be a wiſe Aſſiſtant to a Man in the more weighty Occurrences of his Life; yet the *Jews* indulg'd it through fear of more deplorable Conſequences.

(*c*) I ſhould rather imagine that this Ceremony of carrying Earthen Veſſels, and breaking 'em, was an Emblem of the frailty of all our mere worldly Delights and Purpoſes; and that the daſhing of 'em was not a Prognoſtication of their future Felicity, but a ſort of Imprecation, that whoever

the breaking of them foretels good Fortune and Plenty. When they go away, there is one at the Door, that gives every one a Glaſs of Wine to Drink, and ſometimes Confits. He that is to bleſs the Marriage takes a Glaſs of Wine, which he (*d*) Bleſſes, and having taſted it, gives it to the married Couple to Drink, who afterwards go not abroad for (*e*) eight Days, during which many young Men viſit the Husband to divert him, and be merry with him.

The Woman is obliged to waſh her ſelf in cold Water the Day before the Marri-

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ever of them ſhould violate or break their Troth ſo ſolemnly plighted in the Preſence of God, and the Congregation, ſhould be ſo rended to Pieces by the Cares and Anxieties of the World, and the juſt Vengeance of Heaven, and be as Vile in the Eyes of all good Men, as the uſeleſs ſhreds of thoſe Earthen Veſſels.

(*d*) The bleſſing of the Wine is a grateful Acknowledgment, that we owe all our Plenty to our Maker's Bounty; and to ſhew us while we do our Duty chearfully, we may depend upon his proſpering all our Undertakings.

(*e*) The *Jews* were always full of their Superſtitious Ceremonies and Rites, which their Policy and Perverſneſs had crowded into the Number of thoſe, which they had the expreſs Commands of God for: What was their Drift by continuing them thus formally Priſoners for eight Days in their own Houſe, I cannot unravel, unleſs to prevent their Familiarity with other Perſons, which might lay a Foundation of Jealouſie, the worſt Weed that ever ſprung up in Matrimony.

Marriage, and ſhe is put into a Bath by the Women, who make a great Noiſe, that every one may know ſhe is to be a Bride. Many of theſe Women Sing and Dance in her preſence, but that Levity is not approved among thoſe in Years. The Bridegroom ſends to the Bride the Matrimonial Cincture, or Girdle, with a Gold Buckle, the Bride ſends the like to him only with this Difference, that the Buckle is (*f*) Silver.

The Wedding-day, the Bride is dreſt according to her Condition, *i. e.* as richly as ſhe can, after the Faſhions of the Country; then ſhe is conducted by Women who Sing before her into a Chamber where her Head is dreſſed very finely, while other Women (*g*) Sing and Dance in

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(*f*) I would not be thought malicious in ſtarting a Queſtion here, whether from the inequality of their Preſents, the Man does not do the Woman more honour in taking her to be his Wife, than ſhe does the Man in admitting him to be her Lord and Maſter: Much leſs will I ſay it determines the fictitious diſpute between *Jupiter* and *Juno*, and that the Woman in the moſt endearing Concerns of Love, receives more ample Joy than ſhe confers.

(*g*) Muſick, and Singing, and Dancing, and ſuch like Marks of Joy, are to divert the new married Couple from any too deep and ſerious Reflections upon what is ſo near doing, and if done, not to be undone, for ſuch ſullen Damps upon their Spirits, might be look'd upon as unhappy Omens.

in her preſence, to make her chearful, they eſteeming theſe Ceremonies very acceptable to God. When the Husband is to receive the Benediction publickly, four young Men carry a Canopy into ſome publick Place, or Garden, where the Solemnity is to be performed.

The Bridegroom accompanied with his Friends, and the Bride on the other ſide with many Women, and Inſtruments of Muſick, meet under the Canopy, and every one ſays, *Bleſſed be he that cometh*: The Bridegroom walks three times round his Bride, and takes her by the Hand, then the Company throw (*h*) Corn upon them with that ſaying in the Scripture Phraſe; *Creſcite & Multiplicamini, Encreaſe and Multiply.*

In ſome places with Corn, they throw alſo Money, which the poorer *Jews* pick up. During this Ceremony, the Bride holds the Bridegroom by the Right-hand, and it is neceſſary ſhe turn her Face to the *South*, for the *Rabbies* have left this writ in the *Talmud*; That if the Bed be ſo placed as to look to the (*i*) *South*,

(*h*) This ſtrewing of Corn upon their Heads, was to betoken their worldly encreaſe in Children and Subſtance; and doubtleſs was the Origin of our Bride Cakes amongſt the Chriſtians.

(*i*) This is a practical Quible upon the genial Heat of the *Meridian* Sun, as if it promis'd a power in Procreation.

South, there ſhall be many Children. The *Rabbi* which joins them takes a Glaſs of Wine, and rehearſing the Prayers that are in the *Mahzor*, after he has taſted gives to the married Couple to Drink. If the Bride be a Virgin, he gives her a narrow Glaſs, if a Widow, one (*k*) wide, and the *Rabbi* receiving from the Bridegroom a Gold plain Ring, calls ſome Witneſſes, and ſhewing it to them, asks if it be Gold. Then he puts it on the Brides ſecond Finger, and Reads aloud the Contract of Marriage; after takes another Glaſs full of Wine, and giving Thanks to God that the new married Couple have plighted their Troth, he gives it them to drink again: The Bridegroom having drunk, caſts the Glaſs with all his force againſt the Wall, or Ground, that it may break, in memory of the (*l*) Deſtruction of *Jeruſalem*. In ſome places they lay Aſhes on the Bride-

(*k*) This is ſuch another Pun, as the Poſition of the Bridal Bed; but ſomewhat more Palpable and Luſcious.

(*l*) Wiſe Men will not let their Joyes be too exceſſive; for that ſhews a levity of Temper very unbeſeeming the Holy Ceremonies they are about; beſides overmuch laughter is not ſo much an Indication of Felicity as Folly: And nothing can bring ſo ready a Check to our ſwelling Mirth and Alacrity, as a ſerious Remembrance of our Diſobedience, and God's Judgments.

Bridegroom's Head in memory of the *Temple* Burnt, and for this very Cauſe, he wears a black Cap on his Head, as they do who are in Mourning.

The Bride has a black Cap too on her Head, to ſhew they are both afflicted for the Deſtruction of the *Temple*, even in their greateſt Rejoicings. The married Couple are led to a Banquet, where being ſat, the Bridegroom is obliged to Sing a long Prayer the beſt he can, and at the ſame time, an Egg and an (*m*) Hen dreſt are ſet before the Bride. He preſents her a ſmall Piece of this Hen, and preſently the Gueſts, as well Men as Women, ſcramble for the reſt, and tear it in pieces with their Hands, whoever gets the greateſt ſhare is reputed the moſt fortunate of the Company; ſo they ſnatch from one another with Out-cries to make the new married merry. As for the Egg, which is raw, it is thrown in ſome one's Face, and if there happen to be

(*m*) Eggs are Alimentitious, and denote a prolifick Quality. The Hen may give too many of our Modern Wives to underſtand, that a married Woman ſhould be Careful, Loving, Induſtrious, no gadder Abroad, but with Intentions of Meliorating her Family Affairs in lawful Ways, providing for her young Brood with indefatigable Pains, and when they are duly Fed, to Cheriſh, Succour and Defend 'em; Nurſing their Children, being more eſpecially the Province of the Women.

be a (*n*) Chriſtian preſent, he is not ſpared. This Egg is preſented firſt to the Bride, that it may be ominous for her bearing Children, as eaſily as the Hen her Eggs. After theſe Diverſions, the Table is ſpread with good Meat, and then they forget the (*o*) *Temple* and *Jeruſalem*. When they have Eat, they Dance the Wedding Dance, inſtituted (as they ſay) by God himſelf. The moſt Honourable Perſon takes the Bridegroom by the Hand, he another, and ſo the reſt, till they all join in the Dance. The chiefeſt among the Women likewiſe takes the Bride, and they join as the Men, ſo that the Dance is very long and confuſed. The Wedding continues ſometimes eight Days,

(*n*) Differences in Religion always leaves a bitterneſs of Contempt upon the Parties, when they Meet together, and no Ceremonies are ſo Holy in themſelves; but this Animoſity will burſt out even at the Horns of the Altar.

(*o*) We are generally more Maſters of our ſelves in the beginning of our Entertainments, than when the Wine and Converſation has added freſh Fire to the boiling Blood: We firſt forget Religion over the variety of our Cups, as if the Multitude or Magnitude of our Bleſſings made us leſs indebted to the bountiful Hand that beſtows 'em; and no Wonder if we forget our ſelves, after we have ſo ungratefully forgoten God.

Days, but it is expreſly (*p*) forbid the *Jews* to invite any Chriſtian, becauſe they believe the good Angels flee their Company, and that the bad ones follow them.

(*p*) That mighty Antipathy between *Jew* and *Chriſtian*, keeps 'em always at an equal diſtance and variance at the bottom of their Hearts: And tho' they could not but think their Temple defil'd by the Company of *Chriſtians* formerly, and in ſome manner ſtill: Yet their Policy does admit of *Chriſtians* at their Weddings, as being ſo many Witneſſes of the Legitimacy of their Children, which would be ſometimes unhappily call'd in Queſtion after their Parents deceaſe. However, moſt of the Rites are Innovations, by the more modern *Jews*: For in the beginning they ſent, and took 'em a Wife, and went into her, &c.

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The Ceremonies uſed in the Marriages of Chriſtians.

CHAP. II.

The Cuſtoms aud Ceremonies of the Roman Catholicks.

(*a*) POligamy, or the uſe of many Wives, is common amongſt the Infidels, but ſo ſtricktly forbid the Chriſtians,

(*a*) Tho' *Polygamy* was indulg'd the *Jews* to a very wonderful Number, *Solomon* having no leſs than 700, to which great Priviledge we muſt add that of Concubines, whereof he had 300; yet 'tis Remarkable, that till the ſixth Generation from *Adam*, we do not meet with one ſingle Inſtance of it: For it is ſaid Pathetically, that *Lamech* took unto him two Wives. However, if it were a Sin in it ſelf, God would have reprehended *David* for it, in other Terms than *Nathan* did in the Affair of *Uriah*, where the Prophet enumerates it as a ſignal Bounty of God to him, that he gave him his Maſter's Houſe, and his Maſter's Wives into his Boſom; therefore if it had been heinous, God would not have tolerated it as he did.

ſtians, that they can have only (*b*) one Wife on pain of Death, and ſhe they muſt marry in the Church, and before the Pariſh Prieſt or Curate. All other Marriages contracted are declar'd Invalid and Clandeſtine, and the Iſſue eſteemed Baſtards, and alſo diſabled Succeſſion. The Ceremonies in the Marriages of the Church of *Rome* have been preſcribed by *Councils*. That of *Trent*, for the preventing Abuſes, annuls all Marriages not ſolemnized before the (*c*) Pariſh Prieſt of one of the Parties, and therefore according to the Decrees of the *Roman* Church, as ſoon as they have reſolved a Marriage, the Prieſts of thoſe Churches to which the Pariſh are obliged to make (*d*) Publication three *Sundays*, or

(*b*) Since a wiſe Man finds his Hand full, and his Heart full; his Head full, and his Houſe full of one Wife, don't he deſerve to be hang'd for a Fool, that will be troubled with two?

(*c*) 'Tis not that one Prieſt is more efficacious than another, or ties the eaſier Knot; but 'tis to ſecure ſo much Perquiſite to their Cure.

(*d*) Publication is of extraordinary Benefit and Security to the Parties: For by theſe means many Marriages may be prevented, which are very unreaſonably concluded on by all Parties: The Daughter engag'd on one Hand, the young Man on the other, and this inconveniency not being diſcover'd till 'tis no longer to be remedied, how many Miſeries does it create to both Families. But Pride and Covetouſneſs has kickt it quite

or Feasts next enluing, that all the Parishioners having notice of the intended Marriage, may declare to the Priest, if they know it, any lawful Impediment.

When no Cause appears to hinder the Marriage, they are both taken by their Parents to the Brides Parish Church, where they mutually promise Marriage before the Priest, who asks if they are content to be Married, and if not ingaged before to others. This Ceremony is only a Preparation, and a Pledge to receive the Sacrament of Marriage, for which no one can be released but in the Bishop's Court, which condemns either party in Costs and Damages, and to a Fine, that will depart from it.

In some Bishopricks after the Marriage is resolved, they make solemn Promises before the Publication in the Church.

The Day before the Marriage, the betrothed after Confession go to receive the Communion, and the Day following are conducted to Church, where the Priest when he has asked their Names and Surnames, demands of them if they are content

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out of the Common Practice amongst the Nobility and Gentry, nay, and even the inferiour Ranks of Mankind: It being a sort of a Reproach to the married Couple, not to be able to buy a License: Tho' the Papists reckoning Matrimony a Sacrament, are pretty regular in their Administring it.

content to be married, if they have made no ſolemn Vow or Promiſe of Marriage to others, if they engage to Love and Live Faithfully to each other? When all theſe Queſtions are anſwer'd in the Affirmative, he Bleſſes the Ring and Thirteen Pieces of Money, which he gives to the Bridegroom.

The Bridegroom firſt puts the Ring on the fourth Finger of the Bride, ſaying, with the Prieſt, *With this Ring I thee Wed*, and then giving her the Money, goes on, *With my Goods I thee Endow*; ſhe anſwers with ſome Complement directed in the Ceremonial, and afterwards the Prieſt takes them by their Hands, ſaying to them, *Et ego conjungo vos in nomine Patris, & filii, & ſpiritus ſancti*, Amen. After which he ſprinkles them, and all the Company with Holy Water.

After the Nuptial Benediction, the new married aſſiſt at the Holy Sacrifice of the Maſs, each holding a lighted (*e*) Candle with which they go to kiſs the Crucifix, and preſent Bread and Wine to the Prieſt, according to the ancient

(*e*) The *Roman Catholicks* having added this Ceremony to the Number of their Sacraments, have illuſtrated it with a great many Formalities anſwerable to the reſt of the Trumpery of their Church; and have made decent enough, if they would but throw by the Superſtition.

Uſage of the Church. If they were never married before, two of their neareſt Relations holds a cloth over their Heads while the Prieſt recites the Prayers.

When the Maſs is ended, the Prieſt preſents the Church Regiſter to the new married, that they may ſubſcribe the Act of Matrimony which he has drawn up; after that, they all return in the order they came. At Night, before they go to Bed, the Prieſt Bleſſes the Bed it ſelf where they are to (*f*) Conſummate their Matrimony.

In moſt Parts of *Italy*, the Marriage Contract is not made in the Church, but only before the Prieſt; then making the uſual Publications, they are married at Noon with great Ceremony, or before Sun riſe, without pomp or any Ceremony, the Bride being led to Church by her own Father, if alive, or her next Relation.

When a noble *Venetian* marries, a Day is appointed for giving the Ring to the Bride, whom they call the new married Wife, and the Function is performed in her Houſe in the preſence of many other Nobles,

(*f*) Notwithſtanding the Prieſt's Goodneſs and Care in conſecrating the Nuptial Beds, I am of Opinion it makes the Sheets ne'er a whit the ſmoother, or the tumbling of 'em more Prolifick, or their Content more continual.

Nobles, their Relations and Friends that come hither, and are invited to an Entertainment. After this, they formerly uſed to let the Bride be ſeen uncovered in a *Gondola*, adorned with the richeſt Jewels, but now ſhe is to be ſeen in the *Corſo*, and in publick Places with other Ladies, her Face cover'd with a Veil, and led by the (*g*) Bridegroom, who may be freely with her in her Houſe, and then they receive the Sacrament at Church, and ſo conſummate the Matrimony; when the Bride's Houſe is open, and they have dancing the greateſt part of the Night.

The *Sicilians* uſed heretofore to make the Contract, and receive the Nuptial Benediction in their own Houſes, and only received the Sacrament at the Death

(*g*) There are too many People whoſe acquaintance with the Genius of their own Country, makes 'em not expoſe their Women to ſuch publick View, as others their Neighbours do; and by this reſtraint tempt more of 'em to be wicked, than peradventure would be ſo; if bred up with a more indulgent, and leſs cenſorious Hand. And tho' they know they ſeldom let ſlip an Opportunity of being kind, yet under theſe Circumſtances they will truſt 'em together: Becauſe, if a Man ſhould endeavour any uncommon Freedom, he is ſure to be Stabb'd. Not, but that the Woman too may reſtrain her ſelf a little, rather than hazard the conveniencies of her Cloak.

of one of them, but that is forbid by the Council of *Trent*; the Brides likewiſe went on Horſe-back through the City in great Pomp and Train, but that cuſtom is laid aſide ſince the Invention of Coaches. Now after the Articles of Marriage are ſigned, the Bridegroom may converſe freely with his Bride, and ſometimes they live many Years in the State of (*h*) Matrimony without the Officers of the Church. At the Marriages of the Country People they Dance very much, and there is always a great Number of Gueſts, Relations and others, for they are obliged to regale the new married, when they have been entertained three Times. Their Feaſts are with bak't Meats and Rice-milk.

In *France* the Bridegroom, attended by his Relations and Friends, goes to wait upon the Bride at her Houſe, to conduct her to Church. He goes firſt betwixt

(*h*) The *Hollanders* do ſo many Times; and have ſeveral Children before they paſs through the Formalities of the Church; nay, defer it ſometimes till the very inſtant of Death: And the Children Born in ſuch Familiarity and Cohabitation are every where look'd upon, and inherit as Legitimate: So that the Benediction of the Prieſtly Function is not thought indiſpenſably neceſſary to the making ſuch a Commerce not Criminal: Tho' in other places they have wheedled Mankind into ſuch a Belief.

betwixt two of his kindred, and is followed by all the young Men, who walk two and two together, the married Men preceding in the Ceremony. The Bride comes after dreſt in her beſt Apparel, having on her Head a little Crown of white Flowers, or Pearls, and in ſome Places they appear with their Heads bare, and their Hair hanging down. Two of her neareſt Kindred lead her by the Hand, and ſhe is followed by all the Maidens invited to the Wedding, in the ſame order as the young Men before, every one having a little Crown like to that of the Bride. All the other Women then follow according to the nearneſs of their Relation, and the Proceſſion ends with a Servant of the Bridegroom, or Bride, who carries the Bread in one Hand, and the Wine in the other, which the new married are obliged to preſent in the Church. They return then from the Church in the ſame order they went, only they mutually change thoſe who lead them thither.

In ſome Provinces, as ſoon as they are returned home from Church, they have an Entertainment, and all their Kindred, Friends, and Gueſts bring their (*i*) Pre-

 ſents,

(*i*) This is more ſtrictly followed by ſome of private Capacities, and it is only a ſordid Way of

ſents, and lay them in a large Baſin that ſtands before the new married People, the Violins and other muſical Inſtruments playing briskly; in others, they make their Preſents the Day after the Marriage, and in ſome again it is not Cuſtomary to preſent at all.

The Bridegroom ſits not down to the Entertainment with his Friend, but ſtands behind the Bride, who is in the moſt Honourable place, he being obliged to ſerve Her, and ſee every thing accommodated for Her in the beſt Diſpoſition and Order. After the Feaſt he leads her to Dance, the young Men and the Maidens continue Dancing, while the married Men and Women after a convenient Time attend the new married Couple to the Chamber where they are to lie. The Bride uſes ſome (*k*) Entreaty before ſhe ſuffers her ſelf to be undreſt, but after a

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of picking up the common Charges of the Wedding Feaſt: For no Relation or Acquaintance will refuſe to make his perſonal Appearance at ſuch a critical Juncture; for it would not only look niggardly and pittifully in them; but give the ſame handle to all the Company to refuſe them coming, when they either married themſelves, or any of their Friends; 'tis a compendious Way of knowing what you have to truſt to on both Sides.

(*k*) What a formal Piece of Hypocriſie is this to trifle away Time in, retarding what peradventure ſhe only married for.

a little reſiſtance, pretending to ſubmit to force, is delivered over to the Bridegroom to conſummate the Marriage, and to gain, as they call it, her Dowry: In ſome places the poor Bride has not the liberty to go to Bed when ſhe pleaſes, becauſe they teaze Her firſt very much, and oftentimes after ſhe has been lead about all (*l*) Night, they give her in the Morning to her Bridegroom, who pays ſome Money to the Bride-men for Her.

The next Day the new married receive the Complements of all their Relations and Friends, and likewiſe of their Neighbours, to whom it is cuſtomary to make ſome Entertainment. At *Paris* the Bride receives the Viſits dreſt, and upon her Bed, and by Candle Light only; but now the greater part of Perſons of Quality there, privately marry in the Night, and without any Ceremony.

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(*l*) This is a good reaſonable practice; becauſe the hunting the Woman down takes from her natural Vigor, and makes the Man a more equal Champion in the Liſts. In ſome parts of *France*, the Bride and Bridegroom are put to Bed, and look up while the Company dance, and after they have been in Bed about two Hours, the Company re-enters with a Sack-Poſſet or Hypocras, and all ſitting round the Bed, drink and laugh, and joke with the new married Couple: And this is done out of Complacency to the Man, to get him a Breathing-while.

The *Spaniards* (*m*) use in a manner the same Rites as the *French* and *Italians*, but have besides a custom which they retain from the *Moors*, who were a long time masters of their Country, to expose to view the morning after the Marriage, out of a Balcony or Window, the Sheets in which the new married lay, to testifie the Bride's Virginity, calling it in their Language, *La verginidad de la Mucher*.

Formerly the *Germans* married none but those of their own Nation, to keep themselves (*n*) free from the Interests of other

(*m*) As the *Spaniard* is a very tenacious Man of whatever is a Custom; so we cannot wonder much, if he is proud of these Spoiles, and exposes the Trophies, these Ensigns of his Fortitude, nor can I call 'em indecent neither, because it was a Law of *Moses*, and therefore from God himself. But since there is no longer that Obligation of keeping their Tribes entire; the *Spaniard* I should think might Wave this undelightful Spectacle; for admitting the worst, there is not more difficulty for a Woman counterfeiting this than her Maiden-head: So that this Ostentation is not a proof of the Woman's Virginity, tho' it is doubtless a great one of the Men's Vanity.

(*n*) If they kept themselves free from the interests of their Neibours, they likewise depriv'd themselves of the benefit of their Friendship. And being forc'd thus to marry amongst themselves, a young Man had not so much room to push his Fortune, but was oblig'd to marry into such and such a Family: And to make some sort of amends, they sneakingly expected a present from all their Relations, as some part of the *French* do.

other People. They married not their Daughters till arrived to a competent Age, and their young Men were backward enough in their Amours, from whence it came that the Children of two grown Persons, and strong in their perfect Age, were large and robust. They observe still not to marry their Sons, but to Women that are Lusty, Vigorous, are likely to breed Children well. The Rites and Ceremonies of their Marriages, and like those of other Nations in *Europe*. Only they have this singular among them, that the young Women which are Marriageable, wear at the Marriages of their Companions, Crowns of Gold or Flowers, which are not used by others. All the Guests make some Present of a Jewel or Money, either Gold or Silver, which Offerings are put into a Basin, set near the Bride, who sits among the Women at Table, and this is always attended with some words of excuse. There are also some free Marriages, where rich Persons are at all the expence, and others, where every one pays for himself, and these Entertainments last at least three Days, during which time, the new married are attended by great Numbers of Persons, insomuch that an *Artisan* shall have oft-times more than Sixty of his own Rank that shall bear him compa-

ny, for the more he has, the greater Reputation it gives him. Persons of Honour and Quality use to give the next morning after the Consummation of the Marriage, their Bride a Chain of (o) Gold, or some other Jewel, in recompence for her lost Virginity, and this *Regale* or *Present* is call'd *Morgengal*, because they give it as soon as they rise.

If any Woman marries a Man after she has been enjoyed by him, she goes early to Church without any Musick, and sometimes, especially in the Country, all the Neighbours having Crowns of Straw, accompany her and the Bridegroom to Church. In many places the Bride is obliged to renounce all the Rights of her Family, which is done by throwing Straw into her Parents House; and if the Bride cries not when she is married, that gives suspition of her Chastity; so to prevent such a censure, many use Art to make Tears come.

The

(o) The fondness of some Men laid the Foundation for the slineſs of some Women, to exact what they had not a justifiable Title to. And one thinking himself under a Necessity of following such a prejudicial Example, rather than have his Honour or Affection call'd in Question, it is now so establish'd a Practice, that what with one Present or other, the Woman has half her own Fortune back again in six Weeks after she married: In the beginning 'twas not so, for Women had always Portions, but never Jointures till of late.

The *Franconians* obſerve in their Marriages to have the Bridegroom walk betwixt two Perſons, Drums and Trumpets going before, and the Relations and Friends follow him two and two to the Door of the Church, where they ſtay and wait the coming of the Bride; before whom ſome ſingers walk with many Maidens, and after her follow a great number of Women wearing long Mantles of black Cloath, which are faſtened about their Necks by Silver Buttons, and contract Marriage in the preſence of the Prieſts according to the uſage of the *Roman Church*.

In *Poland*, and eſpecially in the Countries of *Pruſſia*, *Samogitia* and *Lithuania*, the young Women do not marry before the Age of twenty-four Years, or at leaſt not before they have wrought with their (*p*) own Hands Cloath and Garments to preſent every one that attends their Bridegroom to Church. When the Father

(*p*) How unhappy would the *Engliſh* Ladies be, if reduced to ſo ſevere work than *Pagan* Inſtitutions; not Marry till twenty-four Years of Age? Why we have many that are Grandmothers at that Age: And not to Marry till they had wrought ſo much Cloth, this is more execrable than tother; we ſhould not have ten Women married in *England* in four and twenty Generations, tho' only the Bridegroom's Brothers went with him.

Father ſeeks a Wife for his Son, he conſiders neither Beauty nor Fortune, but only her (q) Manners, whether ſhe be of an agreeable Age, if ſhe has a body likely to conceive and bear Children. Having found ſuch an one, ſhe is taken away by ſome of the Bridegroom's Kindred, after which they apply for the Father's conſent to compleat the Marriage. Theſe People retain ſtill many Relicks of Pagan Superſtitions; for in the Functions or Ceremonies of Matrimony, they make the Bride go three Times round the Fire, then ſit down, waſh her Feer, and with that Water ſprinkle the Bed, and all the moveables that belong to the new married Couple. They anoint the Bride's Mouth with Honey, cover her Eyes with a Veil, and ſo lead her blindfold to all the Doors of the Houſe, which ſhe muſt ſtrike with her Right-Foot. They throw Wheat, Rye, Oats, Barley, Rice and Beans at the Doors, ſaying, That the Bride ſhall never want any of thoſe Grains

(q) We ſhould not have ſo many Scandalous Trials and Divorces, if our Parents would be thus Wiſe, to incur us to love Virtue, and the inward Riches of the Mind, and value a Woman for her Goodneſs, not her Knick-Knack-Graces. Beauty is a good Accident in a Wife, not always material; for a nice Appetite ſhews a weak Stomach, therefore is it that we are ſo Effeminate, we muſt have Sawce.

Grains if she continue to be devout in her Religion, and takes care of the Affairs of her Family. That done, they take the Veil from before her Eyes, and have a Banquet; but at Night, when it is time to go to Bed, they Dance and cut off her Hair, then some of the Women wrap her Head in a white Linnen Cloath, which she may wear till she have a Son Born, for till then she is called a Girl. Lastly, She is taken to her Chamber, where after being jocularly Pinched and Beat, they deliver her to her Bridegroom, who they give to eat (r) Goat or Bear Stones together, instead of Sweet-meats and other Delicacies, which they are of Opinion, help Procreation, and therefore in their Marriage Feasts, they have no Flesh of any Creature that was (s) Gelt.

In the Island of *Goa*, the Christians that marry, never see their Brides but at Church,

(r) All People at Weddings have a wicked Intention of promoting Leachery: Some do it more Clandestinly, but every one wishes well to that part of the Mathematicks: And these publick doings at Weddings do inflame other Desires, and put that into some of their Heads, that otherwise would not have been. So one Wedding begets another.

(s) For the same Reason I would have no Meats at those Nuptial Entertainments, that were of horned Beasts: The Omen might be as good, and as infallibly happen out.

Church, and without ſpeaking to them. When ſhe gives leave, they go with a Prieſt to her at her own Houſe, where they make a Solemn Promiſe of Matrimony. After this the Bridegroom may viſit her, but he is not ſuffered to be alone with her. Indeed there are ſome, who will not be content to ſee their Brides in (*t*) a Church, where they know they are artificially Dreſt and Painted, therefore go and obſerve them at home, to view them better, and it is the Cuſtom that after they are married, they never (*u*) paint nor dreſs fine more. The matrimonial Offices are ordinarily performed after Noon, and then they go to Church in great Splendor. The Bridegroom ſhall be ſometimes attended by eighty or an hundred Men on Horſe-back, all Fine and Glorious, beſides the Relations and Friends of both parties who aſſiſt there. The Bride is likewiſe accompanied with other Women, and many Litters, and in

(*t*) 'Tis a great Diſappointment to a fond Lover to wake and find that an old ugly Hag in his Arms, which he thought an Angel when he went to Bed.

(*u*) When the Fiſh is caught, away with the Net. However this is Pardonable, and I may ſay Commendable too, not to endeavour the pleaſing every Body, when you are ſure of a Husband of your own. I wiſh the *Engliſh* Ladies would repent ſo ſoon.

in their little Coaches full of her Relations or Friends. She is lead by two of her neareſt a-kin, as her Husband is by two of his: When married, they are brought home in in the ſame order, with the ſound of Trumpets, Corners, and other muſical Inſtruments, every one as they paſs by throwing Flowers, ſweet Waters, and Confits upon them, which are gathered up by the Servants that wait on them. When they are at the Door of their Houſe, the new married enter with their Friends, and neareſt Kindred, thoſe which ſtay behind, are thanked for the Honour they have done them, who out of Gallantry ride up and down in the Streets, and have tilting with Lances of light Canes (being very skilful at throwing them) combating with Oranges and Limmons in ſight of the new married, and others that get into the Balconies to ſee the Diverſions. That done, they all light from their Horſes, and are taken into a Ground-room, where they are treated with all ſorts of Fruits, and Sweet-Meats, and Wines. After they have taken their Leaves, the Entertainment of the Relations begins, which never laſts long, becauſe it is the cuſtom in theſe Countries to go to Bed before Sun-ſet. The new

married without other (*w*) Ceremony retire to the Chamber provided for them.

The *Sclavonians* of the *Republick* of *Raguſa* join not in Alliance, but with Perſons of their (*x*) own Rank, *i. e.* the Noble with the Noble, inſomuch, that a Gentleman cannot hope for a Citizen or Stranger, becauſe he may not bring into his Family ſtrange Blood leſs Noble, which would be to debaſe it. Therefore the number of noble Families is ſo leſſened, that there are ſcarce twenty or twenty-five that have the Government of their

(*w*) All that buſtle and ſtir that is ſo generally made at putting the Bride and Bridegroom to Bed, I think is very Impertinent; and I might have added undecent too: For ſuch a hurry of People gaping and ſtaring, and jeſting, and jibing upon them, cannot but put them both into a Diſorder and Confuſion; and a Woman muſt have a very great Stock of Aſſurance, not to Bluſh at ſo many diſorderly Ralleries.

(*x*) This piece of Policy has ever had unhappy Effects at the long run: For it Circumſcribes a young Man's Affection, and frequently reduces him to be an unhappy Husband, and a poor Parent. The *Spaniards* are of this proud haughty Temper, which reduces noble Families in proceſs of Time to beggary. In *England* ſubſtance on the one Side, and Honour on the other, makes a very good Alloy: And the Vanity of the Citizens from Time to Time buoys up the ſinking Nobility. It's by ſo much the more to be encouraged, as it partly heals up that mighty Breach, which mutual Pride creates between the Diſproportions of their Qualities.

their publick Affairs. However, if any of the Nobility desires for the interest of his Family, or for any other end to take a Foreigner to Wife, provided she be Noble, and of the Country which extends from *Zara* to *Cattaro*, and not otherwise, he may do it, and if she have two thousand Ducats of Gold for her Portion. As to the Marriages in the Country, they are thus regulated by a Decree, and particular Law, that have assigned a thousand Ducats of Gold for the young Man, but that is not strictly observed, for there are many Fathers give their Sons Four, Five, Six, nay, so many thousand Ducats as may answer the Portions of the Wives they Marry. They make these Provisions in (*y*) ready Money, and a Man is not allowed to see his Mistress before the contract be Established, having then free Liberty to visit her, but before their Marriages are actually Solemnized they make no Presents. When a young Woman is married, she

(*y*) Married People have one singular Advantage by this Ceremony: For as they may not always receive so much as they expected, yet they have none of the Vexations of Law Suits, in forcing Parents to pay what they were but too forward in promising: And such unhappy Disappointments have frequently tended to the ruin of the young Couples Fortune, and the utter Destruction of their Peace at Home.

may wear Silk for a Month to distinguish her from others, that wear only Cloath, and the Ladies after Marriage are obliged always to wear at the Feasts a Cap lin'd with Red, to distinguish them from (z) Tradesmen's Wives.

The *Flemmings*, and their Neighbours, are very ready to marry with Strangers, upon any Overture: But among them it is a thing of the greatest shame and reproach for a young Man to marry an (a) old Woman, or an old Man a (b) young Woman. The common People never arrive to marry a Gentlewoman, nor does one that is Noble ever marry a Commoner, and it is never seen, as in *France*, that a Master marries his (c) Maid, or a Lady

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(z) Such a Garb in *England* might be sooner prov'd Convenient, than the Women brought to comply with it.

(a) As this would be a great Baulk to younger Brothers amongst us, so to make it less Odious, we have found out more Reasons for Matrimony, than barely Propagation.

(b) If a Man is pleas'd with his Wife, such a disparity in their Years brings a great deal of Consolation to some of his Neighbours.

(c) This is the benefit of the *English*, that with a little Management, and a propitious Planet; a Servant Maid may hope to be a Lady, and a waiting Woman, a Countess.

Lady her (*d*) Servant. Then Gentlemen diſtinguiſh in their eſteem the oldeſt Daughters, though they make them all equal in their Fortunes, and often refuſe their (*e*) eldeſt, when they would be glad to marry any of their other Daughters.

(*d*) Where a Lady is ſo beſotted, to throw away her ſelf upon one of her menial Domeſticks, her ſhame is puniſhment enough. For ſhe does not enoble her Husband by Marrying him, tho' a Man of Quality does his Wife by Marrying her: Therefore 'tis equally unpardonable as it is common.

(*e*) Many Men have repented this Superſtition, of diſpoſing of their Daughters according to their Seniority; for the Siſter I like beſt, is fitteſt for one to Marry, not ſhe that was Born firſt.

CHAP. III.

The Cuſtoms of the Lutherans.

THE *Lutherans* have their Marriages celebrated in the Church after the manner of the *Romaniſts*, and go thither in great Pomp and Solemnity to receive the Matrimonial (*a*) Benediction

(*a*) If we may draw ſome Concluſions from almoſt every Family, firſt or laſt we ſhould not think the Benediction worth the Pomp: And the Prieſt that

diction from one of their Prieſts and Miniſters. In * *Argentina*, and the Country round about, when any young Man makes Love, he declares his Affection to his Miſtreſs by Letter, or ſome other way, after which he goes at Night with ſome of his Friends, and a great Number of Torches to give her a Serenade; and this being continued two or three Nights, if ſhe looks not out at the Balcony, he may be ſatisfied his Gallantry is not accepted, and that he ſhall not ſucceed; but if ſhe appear, he may then go and diſcourſe her in an Evening, but in the preſence of her Servants. When the Marriage is agreed, if the Trumpets ſound on (*b*) *Mondays* and *Wedneſdays*, they give notice of a Marriage, and at break of Day, and that it is of a Tradeſman, for thoſe Days are peculiar to them, and

* Argentina *is the capital City of* Alſatia *in* Germany, *commonly known by the Name of* Strasburgh.

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that has had the greateſt Dealings in the conjugal Conjuration, would find himſelf puzzel'd to bring many Inſtances, where it proves entirely a Benediction to both Parties.

(*b*) The Reaſon of this Nicety is not at all apparent to me: For if they are obliged to promulge that it is a Tradeſman, why a peculiar Day for it, ſince that is but a practical Tautology? Tho' peradventure they do it to ſhew the Slavery of the inferiour Ranks of Mankind in their Government.

and the Gentlemen and Ladies are married on the other Days of the Week. There are alſo ſome free Marriages, where all the expence is defrayed by the new married, when in others every one pays his (*c*) ſhare.

In *Saxony*, when one of Quality marries, the young Gentlemen, with the Ladies of the Neighbourhood, go without being invited to the Wedding-Feaſt, which he is obliged according to the Cuſtom of the Country to prepare plentifully. The Gentlemen ſtrictly obſerve not to marry with Tradeſmens Daughters, or thoſe of the Commonalty, how rich ſoever they are, becauſe that brings a diſhonour upon their Families, and if any one without conſidering his Quality marries a Commoner for her Fortune, he runs a riſque, beſides the Infamy, of being (*d*) killed by the other Gentlemen.

(*c*) There is ſomething of Generoſity in making merry with ones Friends, when 'tis done not at their expence, and every one may expect a welcome, that comes to pay his Club.

(*d*) This is puſhing their reſentment to an unjuſtifiable Out-rage: For if every Man was to be murder'd for an imprudent Action, they would quickly repent of their ſeverity. Beſides the honour being confer'd by the Father, and not by the Mother; 'tis there that we ought to be moſt Curious: All wiſe Men valuing themſelves as the Children of ſuch Men, not ſuch Women; not but that to be well-born on both ſides, is the more preferable.

Among the *Goths*, *Swedes* and *Danes*, many Ceremonies are uſed in their Marriages; for after the Parents of the young Lady are informed of the Qualities of him that ſeeks her in Marriage, the Father preſents her to him in theſe Words. *I give you my Daughter to be your Wife, to honour you, to take part in your Bed, to have the Keys of your (e) Houſe, and the third part of your Goods, moveable and unmoveable.* Then they add other Religious Ceremonies, attending the Bride to Church the Day appointed with a great Number of Torches, from which hang little Cords and Silk (*f*) Ribbons of divers Colours.

When the Bride is to be given to her Husband, ſhe goes to a Bath in Compapany of ſeveral Women, thoſe of her own Age goes before her, and carry in this Proceſſion, Veſſels of Beer or Wine, Cinnamon, Sugar and Cakes for their Refreſhment and Entertainment. When they come out they have all Garlands of Flowers,

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(*e*) She being a good Houſe-wife, is the next Eſſential quality to that of being a Virtuous Woman: Tho' ſomewhat out of Faſhion of late Years, as well as the other.

(*f*) From this Decoration of the Torches we may probably Conjecture, that we retain the Cuſtom of Wedding Favours, tho' we have aboliſh'd the Proceſſion of lighted Tapers, as being a Remnant of *Rome* in her prevaricated State.

Flowers, and only the young Women Sup with the Bride. The Gentlemen marry not, but with thoſe of their own Quality; and among the common People, the Parents and Friends preſent the Bride with a (*g*) Pig, Sheep or Cow, and the Bridegroom with a Colt, Dog, Cat, or Gooſe.

In * *Livonia* when the Bride is lead to Church, ſhe appears with a Crown on her Head of Silver Gilt, and very High, and all the Women and Maids walk before cover'd over in Mantles and long red Veils gentilely Dreſt.

* Livonia *is a great Province of the Kingdom of* Poland.

(*g*) Tho' there may be ſomewhat of Analogy in theſe Preſents to the Bride, yet a Dog, a Cat, and a Gooſe are not very good Omens I ſhould think: For to live like Dog and Cat together, is not what the Man propoſes; and if he expect nothing better, I am ſure he is a very Gooſe.

CHAP.

CHAP. IV.

The Customs and Ceremonies of the Calviniſts.

AFter the Ceremonies and Cuſtoms of the *Lutherans*, follow thoſe uſed among the *Calviniſts* of *Geneva*, the *Dutch* and others of that Opinion.

When the Parties have conſented to marry, they join Hands, and plight their Troth before one of their Miniſters, and at ſuch meeting, it is uſual to make them Drink. He that Officiates takes (*a*) two Glaſſes which he receives from them, mixes the Wine out of one into the other, and gives the Bridegroom's Glaſs to the Bride, and Hers to Him; after which the Bridegroom puts the Ring on his Bride's Finger. But before they marry, the Miniſter ought to publiſh in the

(*a*) The two Glaſſes ſhew both Parties, ought to bear a Proportion to each other, in all the Goods of Fortune: The mixing their Wines implies the myſtical Coalition in Matrimony, of their two becoming one Fleſh; the exchange of Glaſſes is to give us to underſtand, that as one participates of the other's Goods, the other ought reciprocally to receive a Melioration in their Circumſtances from the other. The Wine carries under it a Shadow of plenty Joy and Comfort.

the Church the Bans of Matrimony three *Sundays* ſucceſſively, to know if there be any impediment, and after this Publication they have a Licenſe from the firſt (*b*) Syndick of the place to marry. Then the Bride goes to Church with her Relations and Friends, wearing a Garland of Flowers on her Head, and a Noſe-gay ſtuck in her Breſt, led by two young Men of her neareſt Kindred, attended by Virgins that follow, with the reſt of her Relations, Friends and Gueſts. When ſhe comes out of Church ſhe is led to her Husband's Houſe by her neareſt Relations. The Widows that Marry have not the Garlands of Flowers on their Heads, but only the Noſe-gays, and are led by other Widows, their Coſins or Friends.

The Inhabitants of **Friſia* formerly fought not after Riches, only a (*c*) Beautiful and Virtuous Woman, and

* Friſia *is* Frieſland *in* Holland.

(*b*) Every conſiderable Magiſtrate is as good an Evidence of the mutual conſent of Parties, as the Parſon of the Pariſh: But as amongſt the *Engliſh*, the ſpiritual Parties have ingroſs'd the whole Emolument to themſelves; theſe being not altogether ſo great Bubbles to their black Coats, have taken ſo much prudent Care as to divide the Spoiles with their Eccleſiaſticks.

(*c*) Tho' their Loves were not Mercenary, yet they were ſo wiſe as to get the three moſt valuable Qualities, that ever could prevail with a wiſe Man to alter his Condition.

and of the ſame rank, ſo that often a Gentleman that was rich married a young Woman without Fortune, and only valuable for her Beauty and Virtue. Now they ſeek for Riches, and (*d*) high Birth, as well as other People. The Bride goes to Church with a Crown on her Head, a great Number of young Girls going before her; they marry after the manner of the other *Calviniſts*, and the Office being ended, entertain thoſe invited. Among them only the Relations preſent the new-married, who eſteem themſelves obliged according to the value of the Preſents. All Day they Dance in the Bridegroom's Houſe, to divers Inſtruments of Muſick; the next Day the Bride appears with her Head cover'd, and gives all her Gueſts a Glaſs of

(*e*) Not to ſubtract from the glories of a Noble Birth on the Woman's ſide, I wiſh many would but weigh the unhappy Conſequences of ſuch Union, and the unfortunate, as well as very frequent Ship-wrecks in Gentlemen's Eſtates; this would deter a cautious Man from linking himſelf ſo unequally; for as Pride and Vanity, Oſtentation and Perverſeneſs make up the general Eſſence of Woman, a Birth on their Parts any ways ſuperior to the Man's Circumſtances muſt be his undoing: Becauſe what would be noble for a Gentleman's Wife, would be but very mean for an Earl's Daughter: Thus the neceſſary Port of ſuch a Woman's Grandeur, muſt ſink a private Man's Eſtate, tho' conſiderable in its ſelf; for Vanity is the laſt thing that dies in a Woman.

of Wine to drink, or other Liquor, to ſignifie ſhe is become Miſtreſs of the Family. All the *Hungarians* are of Opinion that he who marries not a Virgin, ſhall never have Happineſs in his Marriage, therefore they ſcarce ever marry Widows, whoſe Condition is odious to them. Beſides, if after Marriage they know their Wives have been in Love with (*e*) others, they not only loſe their Affection, but that often makes them reſolve their Death.

The great Perſons in *Hungary* marry their Sons very young, and oft from the Cradle conclude their Alliances, for the maintaining (*f*) Friendſhip; and when their Sons are arrived to an Age to conſummate the Marriage, they are obliged to obſerve what their Parents have contracted

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(*e*) Indeed it is hazardous for a Man to venture on a Woman, whoſe Affections have been pre-ingaged: Not but that ſome Women have prov'd very good Wives, that have been very deeply concern'd with others, before they were acquainted with their own Husbands: However it is a Circumſtance that one would not willingly meet in the Perſon one deſigns to marry: And the Reaſons are very many, and very Obvious.

(*f*) Whatever ſpecious pretences they have to expect an Advantage from ſuch Alliances, we rarely find in Kingdoms at leaſt, that it has any influence: For our own Intereſt generally outweighs all the Power of Conſanguinity.

tracted for them, to prevent diſguſts of very fatal Conſequences.

In *Scotland* the Lords of Towns and Boroughs had a Right to lie the firſt Night with the Bride, their Vaſſal, but that is now out of uſe, and the new married buy it off by a Sum of Money, to which end they have a Law aboliſhing that Priviledge.

The *Iriſh* ſeldom marry but with *Verba de Futuro*, and almoſt never with *Verba de Preſenti*, whence (*g*) Separations are frequently ſeen for the ſmalleſt Cauſes, the Husband ſeeking a new Wife, and the Wife another Husband, ſo that a certain and true Marriage is not to be known during Life. Hence ariſe Controverſies about the Poſſeſſions of their Eſtates, Murders and Mortal Hatreds. The Women that are turned off and forſaken, go to thoſe eſteemed Witches, who they think are able to make the new Wife barren, or bring upon her dangerous Maladies. The Women preſent their Lovers with Bracelets of their own (*h*) Hair. The *Iriſh* that inhabit the Moun-

(*g*) As they ſeem but barely to take one anothers Words, no wonder that the ſmalleſt Jars in their Occonomy ſhould end in a Separation and Confuſion, Malice and Bloodſhed.

(*h*) Several Nations have been ſo far impos'd upon, as to imagin there was a ſecret Charm in a lock

Mountains, marry their Daughters ſoon after they are paſt (*i*) ten or twelve Years of Age.

lock of Hair; but I queſtion the influence of ſuch Amulets; and ſhould rather take it for the Livery of Seiſin, by a twig of a Tree, for an Eſtate lawfully Purchas'd.

(*i*) How many of our *Engliſh* Ladies would Vote for ſuch an Act of Parliament; they would throw up *Magna Charta* for it.

CHAP. V.

The Cuſtoms and Rites of the Greeks.

WHEN the *Greeks* marry, the *Bride* is obliged to let her *Husband* ſee (*a*) what her Fortune is; and the *Bridegroom* to do the like; and this in the preſence of many *Relations* and *Friends*; the *Men* ſitting about a long Table, the *Women* on Benches raiſed behind it, like an *Amphitheatre*. When the *Bride* receives the Preſents from the *Gueſts*,

(*a*) Almoſt as many would oppoſe this proceeding, as that of being confin'd to a Cloiſter: For as it would prevent a Multitude of unhappy Cheats, ſo it would reduce a very conſiderable part of both Sexes to deſpair of ever being married, but upon ſuch Terms as they would not accept of.

Gueſts, and their *Relations*, ſhe ſits with a Gilt Crown on her Head, in the midſt of the *Ginecco*; that is, the *Womens Chamber*. All that are there, after they have drunk *Malmeſie*-Wine, and eaten ſome Sweet-Meats, go to take the Air, and return at Night to Supper; and the *New-Married* lie together, without other (*b*) Publication in the *Church*, as the *Roman Catholicks* uſe. The next Day, if the *Women* find in the Bed any Signs of a (*c*) *Loſt Virginity*, they make a great Feaſt; but when that is wanting, they ſay nothing, the *Bridegroom* ſending back the *Bride* to her *Relations* and *Friends*: And if the *Magiſtrate* be a *Turk*, he is engaged by ſome Preſent, not to force him to keep her. Thoſe *Greek Women* that marry any *Frenchman*, *Italian*, *Spaniard* or *Turk*, are Excommunicated for ſome time; that is, not admitted to Acts of Communion; but they may, in the mean time, be preſent at the Offices of the *Church*.

The *Tranſilvanians* and *Wallachians* take the *young Women* by Force from their *Relations* Houſes, and do not marry them till

(*b*) When all Parties are fully agreed, what has the Prieſt to do any farther? Let 'em e'ne go to Bed, and do their beſt.

(*c*) Having taken notice of this in the Introduction, it will be Superfluous to repeat any thing more upon it here.

till after they are (*d*) deflower'd: And alſo repudiate them, and are divorced, for the ſmalleſt Cauſes.

When a *Moſcovite* will marry his *Daughter*, he chuſes a *young Man* to his own liking, to whom he offers her with a Portion. If he accepts her, the *Father* treats with his *Relations*. The *young Man* may not ſee his *Miſtreſs*, before the Day of (*e*) Marriage; but his *Relations* earneſtly enquire if ſhe have any (*f*) Infirmity. The *Mother* of the *Bride* makes the ſame Enquiries of him. The *Wedding-Day* the young People are plentifully entertained before married, together with their *Relations*, and the *Prieſt*, and then go to *Church*. As ſoon as they are there, the *Prieſt* asks for ſome Bread, according to Cuſtom; and when he has it, performs the Offices of joining them.

(*d*) As their firſt force is repugnant to the general Complacency, uſed to young Women we Love: So their proceeding afterwards is more generous than accountable: And what does not happen ſo frequently in the more polite Part of the World: And therefore no wonder if trivial Cauſes occaſion a Separation afterwards.

(*e*) 'Tis the Portion here determins the Man; and he binds up his Hands to he knows not what for a Mortal.

(*f*) Where Lovers (if we may ſo call 'em) have ſo ſlender a Knowledge of each other, 'tis but common Juſtice to grant 'em a Writ of Inquiry, at leaſt.

He ſpeaks firſt to the *Bridegroom*, and demands of him, *If he will marry that young Woman there preſent?* If he anſwer, *Yes*; he asks farther of him, *Whether he will treat her ill in Words and Deeds?* To which the *Bridegroom* anſwering, *No*; he demands of the *Bride, If ſhe will marry him, govern his Houſe, and be always faithful?* When ſhe has anſwered, (*g*) *Yes*, they have both Crowns of (*h*) Wormwood ſet on their Heads, and he gives them the Benediction. Then he drinks their Healths in a gilt Wooden Cup, in which the *new married* likewiſe drink; and the Cup is thrown to the Ground, and broke, and trod on, with Imprecations by the *Bridegroom*, *Let them be ſo trampled on, and confounded, that maliciouſly endeavour to create ill Will, and do ill Offices betwixt us.* The *Moſcovites* bear great Reſpect to their *Wives*, as long as they are well-pleaſed with them; but when they are diſpleaſed, upon very

(*g*) It may reaſonably be conjectur'd, that all that promiſe in the Affirmative do not keep their Words any more punctually, than ſome other People in *Europe*; and that a Man may as eaſily find a Cuckold in thoſe Parts, as in *Cheap-ſide*.

(*h*) It is peradventure to inculcate to the new married Couple, that every Felicity has ſome alloy; and if Matrimony be ſomewhat bitter in the Mouth, 'tis wholeſome in the Stomach.

ry (*i*) light Occaſions they are divorced, and repudiate them; as they may do for Barrenneſs: In which Caſe, the *Husband* having continued ſingle ſix Weeks, may afterwards marry again. *Widows* may marry a ſecond Time; but the (*k*) third brings their Virtue in queſtion.

(*i*) The civility of their Uſage, proceeds from the Love the Men bear themſelves; for he can never love a Woman very well, that can reſolve to part with her upon every Occaſion.

(*k*) A good Conſciencious Woman will be apt to think theſe hard Lines: For ſince ſhe married to have a Husband at firſt, and Death had fruſtrated her in the Poſſeſſion of her Joys; if a ſecond Time his icy Paws put a Period to her Felicity, why ſhould ſhe be left inconſolable? This is to add Affliction to Affliction, and encreaſe the Sorrows of the unhappy.

CHAP. VI.

The Customs and Rites of the Abissines.

THE Schismatical *Christians* of the Kingdom of the *Abissines* have many Wives; and every one marries at pleasure, without Scruple. The Men are obliged to (*a*) present their Wives, instead of receiving Portions with them. The Ceremonies used in their Marriage are these; the Bridegroom and Bride sit before the Church-door, while three Priests walk three Times round them, singing *Alleluja*. Then they cut off some of their (*b*) Hair, which they dip in Water sweetned with Honey; then lay the Bridegroom's Hair on the Bride's Head, and hers on his Head, and sprinkle both with Holy Water. After this Ceremony, they have a great Feast, and attend

(*a*) The Liberty of having many Wives renders 'em but so many under Spur-leathers of Titillation, and therefore worthy of some Gratuity: But where a Man is to have but one, the Woman ought indeed to bring a Portion to make amends, for the loss of his Liberty.

(*b*) This Ceremony of Exchanging their Hair, is but another Fancy of the same Intention, with mingling the Bride and Bridegroom's Wines; Honey is a Figure of Plenty.

attend the new married home, where they are ſhut up a (c) Month. When the Wife goes abroad, ſhe has her Face covered with a black Veil, and that ſhe wears ſix Months, unleſs ſhe be ſooner with Child. Some others uſe the ſame Ceremonies, and alſo Incenſings; and the Prieſts diſcourſe to the new married, of the Indiſſolvableneſs of Matrimony; and then give them the Communion and Bleſſing.

(c) So tedious a Confinement at firſt, muſt needs be anxious to the Man and Woman both. A leſs violent Neceſſity of indulging the conjugal Tenderneſſes, might give the Parties hope of a more comfortable Duration. For when a Man's eager Joy relents, ſhame and hatred Succeed to ſated Deſire, and the Woman that thinks Men equally powerful in the Affairs of Love, takes his impotency for a diſlike of her Perſon, and ſo either Pines away with Confuſion, or Rages into Contempt, and an implacable Animoſity.

CHAP. VII.

The Ceremonies of the Copticks.

WHEN the *Copticks*, who are Schiſmatick *Chriſtians*, the Native Inhabitants of *Egypt*, Marry, the Friends and Relations of the Bridegroom firſt wait upon him, then the Bride, and thence to Church, where they are married, having many Torches, and lighted Candles, ſinging all the Way Hymns in the Language of the Country, and ſtriking little Ebony Tables with certain Hammers of Wood, which, among them ſerves for Muſick. This Ceremony is ordinarily after the Mid-night Prayer, or, as the *Roman Catholicks* ſpeak, *Mattens*. Being come to Church, they take the Bridegroom into the Choir, where the Men ſit, and the Office is ſung, and the Bride is ſet among the Women. Then the Prieſts and People begin ſome Prayers, with Hymns, which laſt a long time; and towards the end he that Officiates, goes near the Bridegroom, reads to him three or four Prayers, and Signs him with the Signs of the

the (*a*) Croſs at the beginning and end of every one; then makes him ſit down on the Ground, his Face turned to the (*b*) Eaſt, and holding a Silver Croſs over his Head, he holds it there till the Prayers are ended.

While this is done in the Choir, the *Sacriſtan* having placed a Seat without the Choir, makes the Bride ſit down with one of her neareſt Relations, and the Prieſts conclude the Prayers in the Choir, which are called, *Le Orazioni di Nodo*. He that Officiates, dreſſes the Bridegroom in a long (*c*) white Garment, reaching down to his Ancles, binds his Reins with a Girdle, and puts a white Cloth on his Head. Thus habited, he leads him to the Bride; and placing him near her, covers them both with the (*d*) ſame Cloth; laying their

(*a*) Emblematicaly enough as it may prove, conſidering what work he is about.

(*b*) For ſome ſuch like Reaſons, if not the very ſame, as we build our Chancels towards the Eaſt.

(*c*) Under this Type, repreſenting the Innocence of his Affection, and an incontaminated Deſire; and that they do not enter upon it out of Wantoneſs, to ſatisfie their Carnal Luſts and Appetites, as the *Engliſh* Church admoniſhes.

(*d*) This Myſtically implies, that they muſt now live under one, and the ſame Roof; and conceal each others failings from the Eyes of the World.

Heads together, anoints both their Foreheads with (*e*) Oil, and the Joints of their Hands. Then he joins their Right-hands, and reads aloud to them the Exhortation which contains the Duties they are mutually obliged to; and with these Prayers and Ceremonies, concludes the Solemnity of the Marriage; which is called, *L'Incoronatione delli Sposi.* Then follow the *Lauds*; after which, *Mass* begins, and both Communicate; and that finished, are accompanied home.

(*e*) The using of Oil, represents the same thing as the Wine, and the Corn in other Countries, or what is Equivalent? This is hoped to be the Oil of Gladness; Corn, Wine and Oil, implying all the Comforts and Felicities of Life.

CHAP.

CHAP. VIII.

The Rites and Ceremonies of the Sabeans.

THE *Sabeans*, or the *Chriſtians* of St. *John*, that live on the Confines of *Perſia*, next *Turkey*, may have two Wives according to their Law, which ſeems to be a Mixture of *Chriſtianity*, *Turciſm*, *Judaiſm* and *Paganiſm*. The Ceremonies of their Marriages is very ſhort. The Parties meeting together at Church, in preſence of their Relations and Friends, the Miniſter makes the Bride ſwear before the Woman that ſhe is a (*a*) Virgin; after which, his Wives (*b*) ſearch her, and make their Report. Then the Miniſter Baptizes both; and making them turn (*c*) Back to Back, reads

(*a*) We are happily freed from ſuch an Impoſition: Not but that with an equal mental Reſervation, as ſome Women have about Love, Honour and Obey; they might with a ſafe Conſcience ſwear to their Virginity, tho' they had had Eleven Baſtards, as to the Duties of a good Wife.

(*b*) Tho' the Woman is put to her Oath, yet to prevent any unhappy Conſequences by an Impoſition of that Nature, ſhe muſt ſtand the ſearch too.

(*c*) This is a very odd whim indeed, and if it be not in Imitation of *Janus*, or mean Circumſpection, I confeſs I am at a loſs for an Application.

reads ſome Prayer, and ſo they are reckoned married, and carried back to the Bride's Father's, where they feaſt according to the Cuſtom of the Country. The Miniſters have the ſame Liberty to marry, as the Laicks, (*d*) two Wives; and their Sons, if Sixteen or Seventeen Years old at their Death, ſucceed in the Miniſtry; for want of whom, the next a-kin have that Dignity.

(*d*) Theſe Miniſters have indeed much the Advantage of ours, but wonderfully of the Prieſts of the Church of *Rome*. If their Eccleſiaſtical Preferments were all of 'em equal to this Privelege, abundance would be tempted to go there.

CHAP.

CHAP. IX.

The Ceremonies of the Christians of Colchis, *or* Mengrelia, *the* Georgians, Circassians, *and others.*

THE Christians of * *Colchis*, † *Georgia* and § *Circassia*, and their Borderers, almost the same in Religion with the *Sabeans*, or Christians of St. *John*, celebrate their Marriages in this manner. If the Bishop or Priest be not in the Church when they go to be married, which is done upon sudden Resolutions, they go to their Houses, the Place being very indifferent to them. The Minister has two

* Colchis, *or* Mengrelia, *is a Province in* Asia, *in* Georgia, *towards the North, and* Euxine *Sea, which bounds it on the West.*

† Georgia *is a great Country in* Asia, *lying between the* Caspian *Sea to the East, and the* Euxine *to the West, and bounded on the North by* Circassia, Comania, *and all the Dominions of the Czar of* Muscovy; *and on the South by* Schirran, *a Province of* Persia.

§ Circassia *is a vast Space of Ground, extended from the* Cimerian Bosphorus, *and the Fens of* Mæotis, *on the Eastern Shoar of the* Euxine *Sea, for* 500 *Miles; and reaching* 200 *towards the North.*

(a) Crowns

(*a*) Crowns, which he puts on their Heads, with these Words, used according to the Person, *Let the Servant of God* N. *be crowned by the Servant of God* N. Then he sews their (*b*) Clothes together; gives them a Glass of Wine, of which they both drink; and cutting the Thread that held their Garments, all the Ceremonies of their Marriage are ended, though no consent be then declared on either side. The *Circassians* use no other Ceremony, than only the Promise which is made before Witnesses to be faithful, and not to take another Wife as long as the first lives, unless compelled by some (*c*) weighty Motive.

(*a*) To shew 'em Marriage is honorable.

(*b*) This can be no other than a Representation of that strict Union, that is now made between them, by Virtue and Power of the Priest.

(*c*) When ever a Man is inclining to be willing to part from his Wife, he rarely wants wit enough to fix a Reason or Motive weighty enough too. One Benefit accrues by this Liberty, *viz.* That the Wife is oblig'd to carry her self very Dutifully, for fear of giving a Motive.

Marri-

Marriage Ceremonies.

PART II.

The Rites observed in the Marriages of the Mahometans.

ALL the *Turks* may have four lawful Wives, and as many more Slaves; nay, as many as they can maintain. Thoſe Slaves are free, by whom they have a Son; nor can their Maſters ſell them any more, but may give them away. All their Prieſts may marry, excepting the *Derviſes*, that are like the *Religious in the Church of* Rome. The *Turks* may turn away, and take their Wives again four Times; and may not only marry thoſe who are a-kin to them, but the neareſt, concluding, a double

Tie

Tie makes the Friendſhip (*a*) ſtronger. When they have a mind to marry, the neareſt Relations on both ſides meet together, to agree the Dowry the Husband ſhall give his intended Wife; for Parents give (*b*) nothing to their Daughters; as was alſo obſerved among the *Chriſtians* of the *Eaſt*. This being done, the Man ſends the Father of his Miſtreſs, or her next Relation, the Sum agreed, that part may be laid out in Clothes and Houſhold-Furniture, according to the Quality of the Perſons; and the reſt left in her Hands, or her Relations; without whoſe Conſent, he can never pretend any Diſpoſition thereof. However, moſt Fathers contribute to the Charge of the Marriages. And that Things may be done

(*a*) They may imagine that according to our old Proverb. the nearer a-kin, the deeper in: But this is poſitive, that if their mutual Affection is not great enough to conſtitute their Felicity; the nearneſs of their Relation will have little or no Influence: But rather on the contrary will make the Breach ſo much the wider: For the ſweeteſt Wines make the ſharpeſt Vinegar.

(*b*) This makes Women deſirable only for themſelves; whereas a great Fortune expoſes a Woman to the Treachery of thoſe who are moſt about her; and ſuch clandeſtine Matches rarely meet with any Content. For he that runs away with a Woman only, becauſe her Fortune will repair the Ruins of his Eſtate, having no other Conſideration than what ſhe has, he ſeldom Regards what ſhe is.

done with the greateſt *Decorum*, the Care of all the Preparation is left to a Friend of the Bridegroom, who is called *Sagois*.

The Bride continues always covered eight Days before Marriage; and ſhe is not to be ſeen otherwiſe, ſo much as by the Relations of her intended Husband, who goes about all the while with a Friend, inviting his Relations and Friends to be at his Wedding. Thoſe that are invited, ſend their Preſents the Day before, according to the Degree of the Perſons: And the ſame Day the Bride (*c*) bathes, and is waſhed by two or three Women, with great Care: Which Action is ſo ſolemn among them, that when ſhe goes to the Bath, her neareſt Relations walk before her, with lighted Torches in their Hands. By means of a Duſt, which they call *Elcana*, they make the Hair of the Bride (*d*) red; as alſo her Nails, the (*e*) Palms

(*c*) Bathing is ſo frequent amongſt the *Turks* upon every Occaſion, as well Civil, as Religious, that it would be wonderful if they had omitted it in theſe Solemnities.

(*d*) No colour is more Glorious, tho' Green is more delightful. Moſt of the Eaſtern People were of Opinion, that Yellow Hair was moſt Beautiful; and we ſee the beſt Draughts of *Venus* are with Yellow Hair. But to make that and their Nails quite Red is merely, becauſe it is ſome thing

Palms of her Hands, her Feet, and her Heels.

The Marriage-day being come, the Bridegroom ſends a Preſent to the *Cadis*, or Judge, deſiring his Advice about the Dowry he gives his Bride. That done, the *Sagois* ; his particular Friend, accompanied by all the Gueſts, with a great Number of Muſical Inſtruments, Drums, Pipes and Trumpets, goes to the Bride's Houſe: Being come thither, he is intreated with his Company to ſit down; and after a Banquet, the Bride's Father takes her by the Hand, and delivers her to the (*f*) *Sagois*, who preſently ſets her on Horſeback, and carries her to the Bridegroom's Houſe: All the Relations and Gueſts follow her; and after them, Carts and Horſes that carry the (*g*) Furniture.

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thing Charming amongſt 'em, and therefore thought as Neceſſary as it is ornamental.

(*e*) The natural Beauty of a Hand, when you have paſs'd by that of its ſhape, is to be Red within, as it ſhould be White without, and as a little is Beautiful, they Conjecture, that to be more Red, is to be ſo much more Beautiful.

(*f*) Here Nature ſubmits to Policy, the Father ſurrenders to the Magiſtrate, and he becomes her civil Parent, and diſpoſes of her.

(*g*) Which has a double meaning in it, being done for Security, as well as Oſtentation.

niture. The Bride rides with a Veil over her Face, and an Umbrella over her Head; having on each ſide her Servants, Chambermaids and Nurſes, that lament the (*h*) Loſs of her Virginity. In the mean time, ſhe ſalutes all ſhe meets by the Way, bowing her Head; which Women may never do, only on that Day.

When ſhe is come to the Bridegroom's Houſe, ſhe gets off her Horſe, and he receiving her, carries her, with the other Women, into a Chamber diſtinct from that of the Men; where after Supper, the Ball begins. When every one is withdrawn, the *Sagois* takes the Bride by the Hand, and leading her to the Bridegroom's Chamber, delivers her to the Eunuchs, that look after her till he comes. When he is with her, he

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(*h*) *Jeptha*'s Daughter, and her Companions went upon the Hills, and lamented her Virginity; but not that it was to be loſt, but that ſhe was not to loſe it. So great a Difference Time and People make upon one, and the ſame thing. However in our more virtuous Times, if ſuch a Ceremony were practicable; we ſhould not always hear thoſe Outcrys and Lamentations upon the Wedding day; unleſs with frequent (not to ſay continual) Hypocriſie: for moſt of ſuch Cattle are the firſt Bawds to their Miſtreſſes.

takes off her Veil at firſt, then all the (*i*) reſt of her Clothes, ſhe pretending ſome Reſiſtance, eſpecially at the laſt. The next Day the *Sagois* makes his Complements and (*k*) Jeſts with the Bridegroom, while the Bride is taken by her Relations and Chambermaids to a Bath, where they (*l*) waſh her all over again.

Theſe are the Ceremonies uſed by Perſons of Quality: The ordinary People do it with leſs Pomp and Noiſe. The *Turks* may marry their (*m*) Siſters, provided

(*i*) 'Tis matter enough of merry Speculation, to ſee how handy a Man is at undreſſing a young Woman, whom he is to lie with, as ſoon as it is done: And how dexterous he is in dreſſing himſelf afterwards, for fear of another Summons to the Liſts.

(*k*) There is nothing ſo difficult to go through, but it gives a ſecret Pleaſure in relating it afterwards; and as mankind is naturally very Malicious, it is a Titillation to us, to reflect upon others Sufferings: And conſidering what Creatures Women are, no wonder the Man is laugh'd at, for expecting a Maiden-head on a Wedding-day, of his own Wife eſpecially.

(*l*) It were more reaſonable to waſh the Man, than the Woman; conſidering the tedioufneſs of his Journey requires refreſhing, and the foulneſs of the Rode cleaning.

(*m*) A great many Men of other Countries are of Opinion, that a good thing ſhould not go out of their Families; and tho' the Law is not indulgent enough to permit us to marry our Siſter, yet ſeveral have taken the Opportunity to lye with them before any Body elſe did.

provided they begin with the eldeſt; for if they begin with the youngeſt, they cannot marry the others.

The *Arabians* formerly took their Wives for a Time (*n*) certain, expreſly agreed: And that there might be ſome Shew of Matrimony in their Contract, the Wife gave her Husband for Portion a (*o*) bearded Arrow: However, ſhe was to leave him at the Time limited. This proceeded from the great Luſt that reigned in both Sexes, equally delighting all their Lives in Change; inſomuch, that a Woman has been married in one place, was brought to Bed in another, and bred up her Children in a third, without ever enjoying any Repoſe.

(*n*) The knowing it could reſtrain them no longer than a limited Time, the Bond was ſo much the leſs inſupportable, as they were ſure of a Diſcharge after a term of Years preſcribed.

(*o*) Hereby ſhe ſeal'd the Fidelity of her Promiſe, and gave him an Inſtrument to uſe equally againſt her ſelf, if ſhe prov'd untrue and thoſe that ſhould endeavour to ſupplant her Virtue.

Thoſe of * *Arabia Fœlix* had their Wives in every Houſe in common, who lay with the moſt Vigorous. He that came firſt, left his Staff at the Woman's Chamber-Door; which was a Sign that Place was taken up. It was eſteemed Adultery, lying with a Man of another Family.

* Arabia *is a very large Country in* Aſia, *and is divided into three Parts:* Deſerta, *which is the leaſt of all three, and lies moſt North.* Fœlix, *the greateſt of all three, and lies extended to the South and Eaſt; and is encompaſſed on all ſides by the Sea, except towards the North, where it bounds on the other two* Arabia's: *There are in it many Kingdoms, and great Cities.* Petræa, *or the* Stony Arabia, *lies more Weſt.*

Now the *Arabians* marry as many Wives as they pleaſe, without rejecting any, as the *Turks* do; but buy them, and only obſerve never to take any that is not of their Family or Tribe. As to other Formalities, they obſerve the ſame Ceremonies in the Marriages as the *Turks*.

When the *Perſians* make Love, and will ſhew their Miſtreſſes that they are very affectionate and faithful, they (*p*) burn

(*p*) If Women were not to believe our Love, till ſuch Times they had theſe infallible Marks of a diſtinguiſh'd Value and Eſteem; I fear they would languiſh out all their Youth in a vain Expectation;

burn themſelves on ſome part of their Bodies, by ſetting Fire to their Clothes, ſo that the burning may be viſible, and in this manner preſent themſelves to them; who, if they accept them, have ſo much pity as to ſend (*q*) Fillets and Scarfs of Silk, to wrap up their Sores: All thoſe are always moſt eſteemed, that put themſelves to the greateſt Pain. They marry many Wives, which they may part with: The Nobility have as (*r*) many as they pleaſe; but the com-

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pectation: For Men will Swear and Lie, and Curſe themſelves faſt enough; but for a Red hot-Iron coming near their Fleſh, to demonſtrate their Integrity and Paſſion; we humbly, and as heartily Deſire to be excus'd. If it went no farther than throwing a Wig in the Fire, burning a Hat, or cutting of the Lappet of a Coat, we might peradventure not ſtick out at ſuch a proof of our Affection, but for one ſtep farther, excuſe me is the Word.

(*q*) Some Women are of Opinion that a Fool makes a good Husband, becauſe he is eaſily govern'd, and as eaſily put upon, but he that can ſubmit to theſe hard Laws, deſerves to be married indeed; *Bedlam* is too good for him.

(*r*) If a Man was but to do it but once, there would be a thouſand Objections to deter any Man from it; but where the benefit of *Polygamy* is ſo judiciouſly indulg'd; this is the moſt ſuperlative Folly that ever was invented, or conſented to, unleſs by the Neceſſity of ſuch Scarifications, they hop'd to quel the impetuoſity of looſe Men's Deſires: And at once Crucifie the Fleſh, and the Luſts thereof.

monalty exceed not Seven. The Day appointed for the Marriage of any great Perſon, his Relations and Friends get together at his Houſe, dreſſed in his Liveries: Others that are not ſuch particular Friends, are dreſs'd as they pleaſe, but as fine as they can. The Bride goes from her Houſe on Horſeback, with her Relations and Friends alſo on Horſes, with many Singers before. The Bridegroom comes likewiſe from his Houſe in the ſame Order; that is, with a Train of his Relations and Friends; and the two Troops being met, they go together to the Bride's Houſe, where they have a Ball. When it is time to go to Bed, two Men conduct the Bridegroom into the Bride's Chamber, who comes in another Way: The Company continue dancing; and about (s) Mid-night an old Woman comes into them, with a Cloth having the Signs of the Bride's Virginity;

(s) Theſe Bridegrooms are good able and expert Work men, or elſe they uſe but ſmall Gimblets that bore ſo ſoon: Unleſs peradventure the Stuff they work on is very flaccid and yielding. For ſome vigorous Men well skil'd in the Diſcipline of Love, have made brisk Efforts enough, and behav'd themſelves with gallantry enough, and yet could not make themſelves Maſters of the Trenches, in ſo ſhort a time as theſe People allow of.

ginity; which being preſented to the Bridegroom's Relations and Friends, they appear well contented: But when theſe cannot be ſhewn, ſome old Women take the Bride from Bed, and the Bridegroom rejects her in the preſence of the Company, after he has paid her a ſmall Sum of Money; and then her Parents carry her home in great (*t*) Affliction.

The Inhabitants of the Iſlands of * *Cambaya*, *Palendura*, and the † *Maldives* in *Aſia*, obſerve this peculiar Ceremony in their Marriages: When the Parties are agreed, the Bride ſends two of her neareſt Relations by her Father's Side, who are authorized to repreſent her. Theſe with the Bridegroom go before their Miniſter, called *Pandiaro*, or *Naibo*; who takes the Bridegroom by the Hand, and asks him if he will marry the Woman pro-

* Cambaya *is a Kingdom in the* East-Indies, *over againſt the Iſle of* Borneo; *bounded on the Weſt with the Kingdom of* Siam, *and on the Eaſt with that of* Conchin.

† *The* Maldives *in* Aſia *are certain Iſlands, vaſt in Extent, and incredible for Number.*

(*t*) Indeed it is no ſmall Reaſon for a Parents diſcontent, to have their Daughter proclaim'd a Whore in the preſence of all her Relations, enjoy'd now by another Man, peradventure got with Child too into the Bargain, and after all turn'd back upon their Hands with Infamy.

pos'd, and on the Conditions offer'd: He asks the Bride's Friends the ſame: And after conſent declar'd, the uſual Ceremonies are perform'd in preſence of the Relations, who are Witneſſes of this Contract. They go thence to the Woman, who is expecting them at home; where they are entertain'd, and have Muſick. Many go then to complement the New-married, to whom they ſend Preſents; as the Bridegroom does to the (*u*) *Pandiaro* that married him, and to the King and Queen, if the Marriage be where they reſide. When the King himſelf Marries, all his Subjects are oblig'd to make him Preſents; as Cloth, Turbans, Meats, Fruits and Flowers.

They may have at the ſame time three Wives, if able to maintain them; but not more: And when all are at home, the Husband is oblig'd to divide himſelf (*w*) equally among them, and co-habit as

(*u*) The Prieſthood have ever had a great and terrible aſcendant over the Layity, they make their Function neceſſary in every thing almoſt, in order only to make it beneficial to 'em afterward: So we are firſt gull'd out of our Reaſon, and then out of our ready Money.

(*w*) This Impoſition is not only unpleaſant, but unreaſonable; for how is it poſſible for a Man to have an equal Tenderneſs, Value, and Concern for three ſeveral Wives? The one he marries for one Conſideration, the other for a quite different one

as long with one as another. The Women bring nothing to their Husbands, who are to accommodate them with what they want, and to be at the charge of the Wedding, beſides allotting them a Dowry, which they call *Rans*. The Men marry when they pleaſe; but the Women are married by their Parents, when they are ten or eleven Years old, to the (*x*) firſt that deſires them. The Orphans, or thoſe that have no Mother alive, are oblig'd to ſtay till fifteen Years. The *Pandiarii*, or *Naibi*, the Miniſters of their Temples, ask if thoſe who are to be married be either Brothers and Siſters, or Couſins, or whether uſed to call ſo; for if that has been at any time, though long ſince, ſuch an imaginary Relation is ſufficient to hinder any Marriage. The Husband may leave his Wife

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one, and the third for down right Love and Affection. The variety of his Motives to marry them, gives an equal Strength and Vigor to the various Deſires and Inclinations he has to 'em: Now to neceſſitate him to be equally kind to thoſe he does not equally care for, is flat Tyranny to exact, ſince impoſſible to be perform'd.

(*x*) For fear it may be, they ſhould never be ſought in Marriage again; or at leaſt miſcarry before that wiſh'd for Day might happen: Remembring ſtill, 'tis good to be ſure; and a wiſe Man will not defer that till the Morrow which may be done Day.

Wife at any time, if ſhe (*y*) conſent; and tho' ſhe does (*z*) not, he may leave her, paying her Dowry.

Through all the Iſle of * *Ceylan*, Men may marry as many Wives as they can keep, and take them at Ten Years old, as in the Iſles of *Cambaya*, and the *Maldives*.

* Ceylan, or Zeilan, *is an Iſland in the* Eaſt-Indies, *of an Oval Form, 650 Miles in Compaſs, and contains Nine Kingdoms; the principal of which is, the Kingdom of* Candic, *in the middle of the Iſland.*

The

(*y*) That is no more than reaſonable; for as they came together by conſent, ſo when any conſiderable Variances happen, and they find themſelves diſappointed in that mutual Felicity they propoſed by their Union, both Parties being agreed, they ought to live aſunder, who cannot be happy under the ſame Roof.

(*z*) It ſeems nothing but Covetouſneſs makes the Womans conſent Neceſſary: For if he will part with his Money, he may at any time part from his Wife. What would ſome of our Country Men give to procure ſuch an Act of Parliament? The Speaker of the Houſe of Commons would get more for ſuch a Bill, than all the Naturalizations of the *French* Refugees.

The *Mahometans* in the Iſle of * *Java* may have no more than four or five Wives; but as many Concubines as they pleaſe, and can maintain. The Wedding-day, their Friends, Slaves and Domeſticks are richly habited, and ſet before the Houſes of the Bridegroom and Bride many Pikes, with Fringes of White Cotton and Red; and diſcharge ſeveral Guns. Afternoon, the Bridegroom goes forth in this manner: Four Men go firſt, that have many Sticks faſten'd to a Pole, which others ſtrike with little Sticks: Theſe are follow'd again by others, who carry long Drums, which they beat either with Sticks, or their Hands: After theſe, others ſtrike againſt Sticks tied about their Necks; and of them there are often Sixty, Eighty or an Hundred, according to the Condition of the Bridegroom: Then you ſee others again with Peacocks Feathers, and Horſes Tail; and they follow'd by Thirty or Forty, arm'd with Shields, Darts and Swords, who from time to time ſtop in the Streets, to ſtrike together, or Dance, for the Diverſion of

* Java *is a great Iſland in the* Eaſt-Indian *Sea, 200 Leagues in length. It is divided into nine Kingdoms, the greateſt of which is* Bantam.

of the Spectators: There are others with Drums and Sticks follow'd by Thirty young Women richly dreſs'd; ſome carrying Flowers, others Pictures, little gilt Boxes, Moveables, and Habits of all ſorts, to preſent from the Bridegroom to the Bride. The Women follow immediately, who likewiſe carry divers Pieces of Houſhold-ſtuff. The Bridegroom is on Horſeback, richly dreſs'd, having (*a*) two of his moſt intimate Friends riding on each ſide of him; and a great Number of Perſons invited to the Wedding conclude the ſhew. When they are come to the Bride's Houſe, all the Drums ſtay for the Bridegroom at the Door; and the Men that carry the Arms make a Lane for the Women that have the Furniture; after whom, the Bridegroom arriving, he diſmounts, and then the Bride appears with a Veſſel of Water, who on her (*b*) Knees waſhes his Feet; and

(*a*) Every Nation ('tis obſervable) has ſomething in the ſame Nature of our Bride-Men and Bride-Maids.

(*b*) This humble Proſtration, ſhews the abſoluteneſs of the Husband over the Wife, and her intire Reſignation to him: Submitting even from the beginning to the vileſt Function of his Vaſſals: A piece of condeſcention which would be very much reſented if propos'd to our haughty Dames of *England*.

and taking him by the Hand, leads him into the Houſe, where they continue ſome time together: Then he leading her, goes out with all the Company; and in the ſame Order as before, they go to his Houſe, where the Bridegroom enters firſt, then all the Gueſts, who are entertain'd at the Marriage-Feaſts for three Days together.

The Inhabitants of the Iſles of * *Molucca*, that have ſtill ſome Relicks of Idolatry with the *Mahometan* Religion, which the *Perſians* and *Arabians* have introduc'd there, may have as many Wives as he can keep; but are ſo jealous, they ſuffer no one to ſee them at home; and yet ſo luſtful, there are few that have not ſome (*c*) Correſpondence abroad. He that deſires a young Woman in Marriage cannot ſee her, unleſs all be firſt agreed; then he ſees her, and

* *The Iſles of* Molucca *are fine and ſmall Iſlands towards the Weſtern Shoar of the Iſle of* Gilolo, *in the* Eaſt-Indies.

(*c*) 'Tis not the variety a Man has at his own Table, prevents his Appetites at anothers; nay, a Man ſhall eat with a Guſt abroad, what he could not reliſh at home. Taſting the ſweets of Variety, gives him only looſer Deſires, and he extends his wiſhes to every Object he turns his Eyes upon.

and is oblig'd at the ſame time to take his Bride he (*d*) never ſaw before, and carry her home with him.

Thoſe of *Barbary*, eſpecially ſuch as are rich, marry many Women, which they buy not, as other *Turks*, but have Portions with them. They retain in their Marriages many Rites left them by the *Goths* and *Vandals*, who govern'd in theſe Parts; but are ſo (*e*) jealous, that the married Women dare ſcarce ſhew their Faces uncover'd to their own Fathers.

The *Moors* of *Morocco* have many lawful Wives, beſides the Concubines the *Alcoran* permits. VVhen they marry, they go to the *Cadis*, or Judge, with a Notary and VVitneſſes, and draw up the

(*d*) Some may think this a hardſhip: But it has its Conveniences, as well as its Calamities; tho' he may not like, he may not loath, and no fond Impreſſions being antecedently made; they ſeem to expect nothing more than common Happineſs, and that Prudence may procure 'em, whereas thoſe exalted Tranſports, which a violent Paſſion promiſes, meet with Diſappointment, and that makes 'em Miſerable.

(*e*) Jealouſie never ſecur'd a Woman's Virtue, tho' it has often provok'd it to take a ſuitable Revenge; thinking they have a right to be Whores, when a favourable Opportunity is preſented, becauſe they are treated as if they were already ſo.

the Inſtrument of Marriage; that is, write what the Husband gives the VVife; and this they call the *Codaſca*, becauſe in theſe Countries the Parents give not Fortunes to their Daughters, as in *Barbary*; and when the Husband leaves them, (a Practice allow'd) he pays them what he has engag'd. They have great Rejoicings at their Marriages; and great Expences, eſpecially among Perſons of Quality, that thence comes the Proverb, *Li Chriſtiani ſpendono tutte le loro inchezze in liti, gl' Ebrei nella loro Paſqua, e li Mori nelle loro Nozze.* *The* Chriſtians *ſpend all they have in Law; the* Jews *in their Paſſover; and the* Moors *in their Marriages.* The VVedding-day the Bride rides on a Mule richly harneſs'd, and is hid in a ſort of Tower, made with Hoops, and cover'd with Tapeſtry, ſo that ſhe is not ſeen by any one, though through a thin Veil ſhe can ſee the People; and in this Equipage goes through the City, follow'd by many Mules laden with Gold, given her for her Dowry. Men and VVomen follow the Mules; the (*f*) VVomen only ſing, or

(*f*) The Women are only thought proper to perform this noiſy Ceremony, becauſe moſt of the Diſputes ariſe through their Folly, and the Clamors and Contentions through their Perverſeneſs.

or rather howl in a manner, enough to ſtrike Terror, rather than excite Mirth; among which cryings are heard double (*g*) Drums, after the *Mooriſh* VVay, which make another very (*h*) odious Noiſe. This Proceſſion ended, they go to Dinner, and then return to the publick Place; where, if the Bridegroom be a Man of Quality, all his Friends get on Horſeback again, and exercile with the Lance before the Bride for two or three Hours, and then all go home.

If the Bride be a Perſon of very great Quality, ſhe rides on a Camel richly habited, as before, only the Clothes that hang down are Silk and Gold Broccades, and when ſhe has gone round the principal Places of the City, is brought back to her Father's Houſe, then to her Husband's; where all the Gueſts meet together

(*g*) 'Tis fit ſome deeper Noiſe ſhould be made by the Man, to drown the Clamors of an Obſtreperous Wife.

(*h*) Nothing is more deſirable than Peace in a Family, and quarrelling and diſputes are equally Odious, as they are Infamous; and this Mixture of Crying and Howling, Druming and Singing, is a very natural and lively Repreſentation of the many Confuſions incident to Man and Wife, and that little Mirth and Quiet they ſometimes enjoy, is frequently imbitter'd with Domeſtick Jars.

ther to Dance and Feaſt. If the Huſband finds not his VVife a Maid, he (*i*) rejects her, and ſends her home, with all ſhe has brought: But if, on the contrary, he find her what he deſires, the Feaſts are doubl'd the next Day. The *Jews* obſerve here the ſame Cuſtoms.

The Inhabitants of the Kingdom of *Fez*, as ſoon as the Father has promis'd his Daughter to him that ſued for her, uſe to get together the Relations and Friends on both ſides, in the Moſques, where two Notaries, in the preſence of Witneſſes, write the Marriage-Contract: Then the Bridegroom takes all his Company to Dinner: The Father of the Bride likewiſe treats his Friends. When the Bridegroom brings his Bride home, he ſends a Litter, cover'd with Silk and Broccades; and ſhe is attended by their Relations, and common Friends with much Muſick. The married Men go firſt with Torches in their Hands; and their Wives follow with the like. They all go to the great *Piazza*, where the Bridegroom having ſaluted the Father

(*i*) This is not ſo commonly done, as it is reaſonably it ſhould be: For 'tis hard to oblige a Man to live with a Woman he has found a Whore even the firſt Night of his Nuptials.

and Relations of his Bride, takes leave of them; and making haſte, goes to expect the Company at his Houſe, when they are come, the Father delivers the Bride either to the Bridegroom's Mother, or to himſelf, who is ſhut up with her: If he finds her a Virgin, the Entertainments follow; if not, he gives her to her Relations, and they return (*k*) without any.

They make three Feaſts in the Solemnity of their Marriages; the firſt, that Night the Bride is brought home; the ſecond, the next Day, which is only for the Women; and the third, the ſeventh Day, when they ſay the Bride is made a Woman; and at this her Father, Mother, and all her Relations bear a part. That Day the Father makes Preſents to his Son in-law; as Sweet-meats and Sheep. When the Husband goes firſt abroad, which he is not uſed to do till the ſeventh Day, they have a Cuſtom for him to buy Fiſh, and bring them home, and give them either to his Mother,

(*k*) They have no great Reaſon to expect a friendly Reception, that have put a Strumpet upon a believing Man, inſtead of a chaſt Virgin.

Mother, or ſome other Woman, who caſts them at his Wife's Feet, as a Sign of (*l*) good Luck.

Beſides theſe three Entertainments, they have two others in the Father's Houſe; one the Day before the Marriage of his Daughter, when they Dance all Night; the other the Day after, for the Women that dreſs'd the Bride. Theſe do their Duty with much Ceremony; for they adorn her Head with much Wantonneſs, colour her Lips with Vermilion, paint her Hands and Feet with a ſhining (*m*) Black, laying on little Things that will not laſt long; at which time the Bride is expos'd in an eminent Place, that ſhe may be ſeen by all.

(*l*) What relation Fiſh has to good Luck, does not occur to me: But every Nation has its differing Fopperies and Idolatries. Fiſh I know is very nouriſhing, and very numerous in its Encreaſe: If the Ceremony tends to adumbrate Luſt and Procreation, I can readily admit of it.

(*m*) As we have our Licks and Paints, and white Works to adorn us in *Europe*; they have as many Decorations to adorn their Brides with. Black being as great a Beauty amongſt them, as White is amongſt us: No wonder then they Study to improve their Charms, and add Luſtre to their natural Complexions, by ſuch a hue as is taking to them, tho' Odious to us.

When ſhe is gone to her Husband's Houſe, her Friends ſend many large Veſſels, full of Bread ſteep'd in Oil and Honey, and often whole Sheep roaſted; and he invites many Perſons to his Feaſt, among whom he Diſtributes theſe Preſents.

If a Widow marry, it is done with (*n*) leſs noiſe: And in the Entertainment they give only Beef, Mutton and Pullets, all boil'd: The Number of the Gueſts muſt not exceed ten or twelve Perſons. The common People Feaſt at leaſt Expence; for at their Matriages they have a great Wooden Platter, with minc'd Meat and Pottage.

Thoſe of *Algiers* and *Tunis* do not imitate the other *Mahometans* in the great Multiplicity of their Wives, but are content with one or two: for they are oblig'd ſtrictly to obſerve an Equality among them, and to treat them in the ſame manner, aſſigning to each the ſame Quantity of Moveables and Service.

This

(*n*) No Reaſon that a ſecond hand Wife ſhould have all the pomps and ſhew of a Virgin Bride. 'Tis happy enough for her ſhe meets with a ſecond Cully. Two Triumphs are too much for one Maiden-head. Inſtead of ſaving a Citizen, ſhe has deſtroy'd one, and endanger'd a ſecond.

This hinders not their being (*o*) Rivals, and having cruel Hatreds to one another, which deſcend to their Children, and are often the Cauſes of many Tragedies. They are in Love as others, without ever ſeeing their Miſtreſſes; but having obtain'd them of their Parents, they aſſign the Dowry, which muſt be accepted by them. Some Days before the Marriage, the Lover ſends his Miſtreſs divers ſorts of Meats, and they make a Feaſt and Ball at both their Houſes. In her own Houſe the young Woman ſits on the Ground, for in *Barbary* they uſe no Chairs nor Stools; and while they dance, ſhe changes her Dreſs (*p*) oftentimes, appearing among them with her Hands and Arms painted, and ſometimes her Face all cover'd with divers Jewels. About Night ſhe is conducted with her

(*o*) No civil Uſage from a Husband can Reconcile two Wives to each other. Rivalſhip will make 'em hate, and hatred will make 'em Murtherers. This is the Miſery of the Man, as well as the Nature of the Beaſt.

(*p*) By this various and gaudy Appearance, they endeavour to attract their Husband's Love and Affection: For as one Dreſs may not Charm ſo much as another, ſo every one gives new Beauties by the ſhifting of the Scenes.

Face cover'd, attended with Drums, and other Inſtruments of Muſick; and her Husband takes her, and is ſhut up with her in his Chamber, while all her Relations anxiouſly expect to know whether ſhe be found a Virgin, that they may go on with the uſual Rejoicings on the like Occaſions. The new-married continue ſeven Days at home, without going abroad, only the Husband goeth forth to the Bath, which he is oblig'd to do as often as he enjoys his VVife.

The *Moors* of *Egypt* have many Wives, which they keep in the ſame *Seraglio*, or Cloiſter, where every one has her particular Chamber: But the *Moors* of *Granada* that were driven from *Spain*, called *Moros Francos*, can have no more than one VVife. Thoſe of *Egypt*, the better to aſſure their Miſtreſſes of their Affections for them, (*q*) burn their Bodies with red hot Irons, and cut their Arms in many places before them; and if, at ſuch an Action their Miſtreſſes (*r*) kiſs their

(*q*) This is the ſame violent proceeding as the *Perſians* uſe, (Page 84.) and therefore needs not be farther inſiſted on.

(*r*) If my Miſtreſs will not kiſs her Hand to me upon leſs rigorous Terms, ſhe may kiſs her own

their Hands, it is a Sign they ſhall obtain what they deſire.

They who inhabit *Jalofarum* and *Senega*, among the *Negroes*, marry as many VVives as they can keep; though they ſhew greater Honour to ſome, than others, according to their Birth, or worth of their Families. As ſoon as a VVoman is known to be with Child, her Husband muſt (*s*) not lie with her any more till ſhe is brought to Bed.

The *Tartars* that are Subjects to the *Moſcovites* marry many VVives; and the more they have, are eſteem'd the richer, and more reſpected; and that makes them ſtrive which ſhall have moſt.

own Breech if ſhe pleaſes; I ſhall trouble my Head no farther about her. I will not buy Gold too Dear.

(*s*) This is very agreeable to the grand Inſtitution of Matrimony: For why ſhould a Man labour in vain: And ſow his Ground, where the Seed muſt not only be infallibly loſt; but may be peradventure detrimental to the Crop that is already ſhot up? Nature cannot but be wiſe, and we ſee ſhe refuſes the Company of the Male Creatures, when once they are impregnated.

The *Tartars de Procop*, called the *Little Tartars*, have alſo many Wives: They buy oftentimes Slaves, that they oftentimes make their Wives; by whom, if they have Children, and live virtuouſly, they are treated very honourably; and therefore often have very modeſt and (*t*) obedient Wives, being deliver'd from the Miſery of Slavery, to the Liberty of Marriage. There reigns ſuch an horrid Jealouſie among theſe *Tartars*, that they never ſuffer their Wives to go to Church, or any where without them: And they are the ſame to their (*u*) Concubines, though they have a very great Number of them. VVhen any Man dies after Marriage promis'd, the VVoman is not allow'd to marry, becauſe they

(*t*) An Argument of a very grateful and generous Diſpoſition amongſt their Women: Whereas, if a Man does ſo in *England*, ſhe is the firſt that Domineers, and inſults over the Family; nay upon a ſmall Provocation will Comb his Wig with a three legged Stool. However ſome have been ſo raſh as to venture.

(*u*) The Jealouſie is never more juſtifiable than towards ſuch Women as have made familiar with their own Virtue; yet, if a Man will be ſo Preſumptuous as to take more Ground in his Hands than he can conveniently Occupy, Nature will not that it ſhould lye waſte: He ought to conſider his Stock, or ſubmit to the conſequences of his Folly.

they think they ſhall meet in the other VVorld, and (*w*) conſummate there.

(*w*) If the poor Bridegroom finds he has been prevented in Poſſeſſion of his Bride, when he has diſcover'd it in t'other World, what meaſures muſt the Man have of Reparation, for I preſume they cannot ſend 'em back to their Friends again? So here their Caſe is deſperate.

Marri-

Marriage Ceremonies.

PART III.

The Cuſtoms and Ceremonies obſerved in the Marriages of the Idolaters *and* Pagans.

THE *Indians* are either *Pagans*, *Mahometans*, *Jews*, *Chriſtians* of St. *Thomas*, or *Roman Catholicks*; but as they all follow in their Marriages thoſe Rules their Religion preſcribes them, we will diſcourſe in this Part only of thoſe that remain yet in the Darkneſs of *Paganiſm* and *Idolatry*.

In

In ſome Places, the *Pagans* have only one principal VVife, (but as many others as they pleaſe) with whom Contract is commonly made at Marriage, that they ſhall caſt themſelves into their Husband's (*a*) Funeral-Pilet. Their Marriages are celebrated eight Days, with Muſick, Balls and Feaſts; and all that time the Gueſts apply themſelves to nothing but Singing, Dancing, and all ſorts of Rejoicings. They dance after their manner, two and two together in divers Couples; when they meet, they change two little (*b*) Sticks they hold in their Hands.

The

(*a*) If we were to have ſuch a Clauſe inſerted in our Wedding Writings, I fear me, we ſhould moſt of us be Batchelors: 'Tis abhorrent from Nature to compel a young Woman to be burnt, becauſe her Husband died before. Sure theſe Wives are very tender and cautious of their Huſbands in a fit of Sickneſs, ſince both their Lives are ſo fatally twiſted in the ſame Thread. What would our Widows think of this contract, that can follow a fourth Husband to the Grave, and are not unprovided of another at the ſame inſtant?

(*b*) Their Dancings being not altogether ſo Methodical as our Country Dances, thoſe Sticks ſerve to know their own Partners by, when they meet in Confuſion of their Meriment.

The People of * *Cunkan* and † *Balagatta* marry their Sons at Seven or Eight Years of Age, and make them consummate at (*c*) Twelve. Before the Marriage, the Relations entertain a Fortnight, sitting at Table almost Day and Night, Drums and Trumpets playing. The Wedding-day all the Relations meet together at the Bridegroom's House, and sitting on the Ground, confirm the Marriage; after which, to add greater Force to their Promises, they walk (*d*) seven Times round the (*e*) Fire. They

* Cunkan *is a considerable Kingdom in the* East-Indies.

† Balgatta, *or* Balagnata, *is a Country of* Asia, *among Mountains, in a Peninsula of* India, *near the River* Ganges.

(*c*) Some of our *Europeans* are as forward as these *Indians*, for they consummate long before twelve, and are half rotten by that time too: So the distant of the Climate, and their extraordinary Heat does not ripen their Men much sooner than ours, tho' some of the Fruits of their Soil can't endure our colder Blasts.

(*d*) Number Seven has been thought to have something very Mystical in it: And all the Heathens in general had a peculiar Veneration for it: And we cannot but imagine something in it: Since the *Jews* were of that Opinion, and we find it commanded in many Places of the Scripture expresly.

(*e*) There is no question to be made, but this was an imprecation upon the disloyalty of the Performances of the Contract; as several other Ceremonies were used to express the same Inten-

They marry always with Persons of their own Rank; and the Bride brings nothing to her Husband, but a little Jewel of small value.

Those of the Kingdom of * *Bisnagar* have no determinate Number of Wives; and when married, the King for a small (*f*) Sum from the Women, will, upon their Desire, loose them from the Bands of Matrimony, and grant them Liberty to marry others; all the Ceremony of this Divorce is only laying a Piece of (*g*) Iron on the Woman's Shoulder,

* Bisnagar *is a Kingdom, and great Country in the* East-Indies.

Intentions of Fidelity amongst others: Tho' the Mediums differ, they mean a Curse upon the False. Not but that the *Persians* have so superstitious a Veneration for Fire, that if their House was on Fire, they would not try to put it out.

(*f*) The Party desiring to be oblig'd, ought to pay some acknowledgment: The Man having the Liberty of variety, is no great sufferer by the Substractions of one of his Wives: And tho' we have not the Indulgence of Numbers, yet such a practice amongst us would be a noble Custom-House to the Crown.

(*g*) Some Ceremony is necessary, and no great matter what; however, this is as agreeable to Reason as the *Roman* Manumission, who made their

Shoulder, who is by that ſet free. There are in that Kingdom many Parents, that by Vow conſecrate their Daughters Virginity to ſome Idol; and when that is done, they are conducted by Night, with all their Relations to the Temple; when come thither, they get up into a Stone-Pulpit, all adorn'd with Tapeſtry and Cloth of Gold, and in the preſence of them all, embrace the (*b*) Idol three times.

Thoſe of *Canara* obſerve the ſame Rites in their Marriages, as thoſe of *Cunkan*.

† Malabar *is a vaſt Peninſula, or Promontory of the hither* Eaſt-Indies.

The People of † *Malabar*, that inhabit the Coaſt of *India* on this ſide *Ganges*, are divided into the *Bramini*, *Nairi*, and *Macheſi*, that are

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their Slaves free, by giving 'em a Box on the Ear. And if we may ſtrain the Ceremony of the Iron a little, the Mythology was to ſhew the Woman, that by being out of the Man's Protection, ſhe had all the Burthen of Life now upon her own Shoulder, which was her Husbands before.

(*b*) A merry Method indeed of dying a Maid; but I preſume that theſe Votaries are as wiſe, as the Papiſts that vow their Virginity to Jeſus Chriſt, but let his Prieſt officiate for him.

are the meaneſt of them. The firſt are the moſt reſpected, and uſe different Manners of Living. They marry very young, that is, at Seven or Eight Years of Age: They never make an Alliance with any of another Rank, and may marry twice. The *Nairi*, who live in the Country, cannot only marry with none but of their own Degree, but are prohibited more than one Wife. It is not ſo with the VVomen; they may have (*i*) three Husbands all at the ſame time, who without any (*k*) Jealouſie, contribute to the Maintenance of her, and her Children. When one of the Husbands goes to the Wife's Houſe, he leaves his Arms at the Door, and the others take care not to enter till he is gone.

The Women of *Malabar* are very Amorous; and therefore, as ſoon as their Daughters are Fourteen, their Parents marry

(*i*) Here indeed the Women have much the beſt of the lay: And I preſume upon this Information it was the *Engliſh* Ladies, reſolv'd ſo often to go to the *Eaſt-Indies* to puſh their Fortunes.

(*k*) Cuſtom makes things eaſie: And as by this Inſtitution they muſt not ſeem ſo much of Children as appeaſing their Lubricity, ſo one Woman is capable enough of anſwering all their attacques with a vigorous Oppoſition.

marry them, to preſerve the Honour of their Family, of which they are not very jealous neither; concluding, they merit greater (*l*) Eſteem, the more Lovers they have. They uſe many Ceremonies and Rejoicings in their Marriages. As ſoon as the Marriage is agreed, they go to the Temple, or *Pagode*, to preſent the Bridegroom and Bride to their Prieſts: After fifteen Days, the Relations and Friends of the Bride conduct her to her Husband's Houſe, where they paſs the Time in Diverſions of Muſick and Balls, which only the VVomen make, and are admir'd by the Men for their (*m*) Dreſſing and Beauty. They give to all, even Strangers, Refreſhments. After the manner of the Country, the new married ſit in a rais'd Throne richly habited, and ſo loaded with Jewels, they can ſcarce bear them. The Room where theſe Feaſts are made, is always richly furniſh'd

(*l*) A crowd of Admirers, is other Womens vanity as well as theirs, becauſe a Mark of Univerſal liking: And ſome of our Parents are as little ſollicitous of their Daughters Conduct, provided they are firſt well married, as thoſe of *Malabar*.

(*m*) Where-ever there is a Conflux of People, the Women will appear to all poſſible Advantage; dreſſing adds to Beauty, that to Love, and Mirth to Deſire, therefore One Wedding begets another.

furniſh'd with Gold, Arras and Silk; and (*n*) twice a Day they cover the Table, to Treat the Gueſts, at the Expence of the Husband; the Bride returning home every Night, with the Women appointed to wait on her. At laſt (*o*) fifteen days being ſpent in Rejoicing and Feaſting, the New-married get upon an Elephant, richly dreſs'd, ſitting on two Seats, and are followed by all their Train, which goes on foot through the City: They ſtop at Relations Houſes, who preſent Sweet-Meats to the Company, and caſt divers Odoriferous Liquors upon the Elephant; no one omitting to do ſomething, for that would be a very great Neglect. The Cavalcade ended, they all go to the *Pagodo*, or Temple; thence to the Bride's Houſe, where they conſummate the Marriage; and every one in the Train departs after he has made a *Preſent* to him that led the *Elephant*.

When one of *Conchin* marries, whoſoever he is, he may not lye with his Bride the firſt Night; but is oblig'd to give

(*n*) Theſe People are ſomewhat like the Chriſtians in their good Cheer and Prodigality.

(*o*) This keeping the Bridegroom at ſome reaſonable diſtance, makes his deſires more eager; thus we lead the Stallion up to the Mare, and then turn him ſhort from her, to render him more impetuous.

her to a *Bramino*, who lies with her. Theſe are ſo fear'd, and reſpected, no one dares hinder them lying with any (*p*) Woman; nay, the Common People are ſo fooliſh, to believe it a Favour, and good Omen.

The *Malleani*, that live in the Mountains of *Mallabar*, have only one Wife, who is (*q*) always with them, even at Hunting. In this they differ very much from other *Pagans* in thoſe Parts; who, to ſpeak Truth, have no Wives, all Women being common among them.

In (*a*) *Bengala* they allow Polygamy, according to their Abilities to maintain them, but keep them in cloſe (*r*) Cuſtody.

(a) **Bengala** *or* **Bengal**, *is a Kingdom in the* **Eaſt-Indies**, *on the River* **Ganges**. *under the* **Great Mogul**: *It is a very fruitful Country, and extends* 220 *Leagues from Eaſt to Weſt, and* 120 *from North to South.*

(*p*) If they are under a neceſſity of having the Firſt Fruits of every Nuptial, they might truſt 'em with any Woman afterwards, unleſs Marriages are rare among 'em, or their Prieſts numerous and vigorous.

(*q*) This may proceed from Jealouſy in the Wife; if ſo, her Company cannot but be irkſome to the good Man, who, ten to one, had rather be with any Man's Wife in the Pariſh than his own; a great many of our Husbands wou'd at leaſt.

(*r*) Reſtraint makes a Woman angry, and the difficulty of poſſeſſing heightens Deſire, this ſharpens Wit, and the Devil furniſhes 'em with an opportunity; thus the poor Husband is a Cuckold, notwithſtanding all his Care.

In

In (*b*) *Pegu* they have extraordinary Ceremonies in their Marriages. As they were heretofore much addicted to an unnatural Vice, their Queen made very ſevere Puniſhments for thoſe that ſhould be Convicted of it, even to the Burning them alive: And to divert the Fury of this infamous Luſt, ſhe Commanded the Women ſhould go almoſt (*s*) naked, to attract Men's Love to them. When they Marry, they muſt pay the Father of the young Woman a certain Sum agreed on, which he pays back if he will have his Daughter home, from any ill Uſage of her Husband, who may likewiſe leave her, only he is to keep and Educate the Children. The Women being naturally extreamly Amorous, the Men are very nice in Marrying them, making the ſtricteſt Enquiries before they

(b) Pegu, *one of the principal Cities in the* East-Indies. *The Kingdom of* Pegu *was once a moſt potent Empire, but is now ſo much diminiſhed.*

(*s*) There are many things in Women that ſweetly impoſe upon our Will, and raiſe up the old in us; but for all Women indifferently to oppoſe the greateſt part of their Charms, in time muſt ruine the very deſign it was injoyn'd for. Familiarity with thoſe Objects makes the Impreſſions feeble, and ſomething conceal'd, while ſome few Beauties are expos'd gives a wonderful Titillation to Deſire, and makes all the Blandiſhments much more powerful.

engage. And from hence it is, that many Fathers, to preſerve their Daughters Virgins, ſow up their *Pudenda*, and in that Condition deliver them to their Husbands, that they may be (*t*) aſcertain'd of their Honeſty. The King, and thoſe of greateſt Quality, lie not the firſt Night with their Wives, but admit others, and pay them bountifully, that will give themſelves the (*u*) Trouble.

In (*a*) *Siam*, after the manner of *Pegu*, they may Marry many Wives. But the *Mahometans* of theſe Countries obſerve not their ridiculous Ceremonies, fit only for a Nation blinded with Idolatry.

(a) Siam, *a Town and Kingdom beyond* Ganges, *in the* East-Indies.

The *Chineſe* marry their Sons very young, ſome Fathers marrying them as ſoon as they are (*w*) born. The Husband

(*t*) If they have no other Security for the Woman's being a Virgin but a Needleful of Thread, that is but a ſlender one; for I know one gave 20 Guineas for ſuch a Commodity, and found his Chap had cheated him.

(*u*) This is unaccountable indeed, that a Father ſhou'd take ſo much care to preſerve a Thing, that is not only ſo little valued as to be thrown away, but even Men are hired to take it away.

(*w*) Theſe early Marriges never turn to account, they are good only to ſecure an Eſtate for the Parties, and prevent their throwing themſelves away; but where all Weddings are publick, there is no occaſion for this Caution.

band gives the Wife a Dowry. The Wedding-Day the Bride's Father makes a ſplendid Entertainment, to which he invites all the Relations and Friends of his new Son. The next Day the Father, or, for want of him the neareſt Kinſman of the Bridegroom does the ſame. After the Entertainment, the Husband gives the Dowry to his Bride, in preſence of all the Gueſts; which ſhe preſently gives to her (x) Father and Mother, if they be alive, for the Trouble and Charges they have had in Educating her: And therefore here a Man is reckon'd Rich, in proportion to the Daughters he has. The Father may uſe this Dowry with all Freedom; but when he dies, it returns to his Daughter, for the Advantage of her Children, or to be otherwiſe diſpos'd of at her Pleaſure. A Man may have many Wives, but the firſt married is reckon'd his true Wife; the other are only look'd upon as Friends, and often forc'd to do the Drudgery of Servants: They live only with the firſt, keeping the others

(x) We may conclude their Women make good Wifes, ſince a Husband always purchaſes 'em; and their Parents willing enough to diſpoſe of 'em, ſince it tends ſo highly to their benefit to do it. There are Men enough amongſt us would part with their Daughters at that Rate, but I know none would take 'em ſo.

abroad; and if Merchants, in Places where they Traffick.

They think it unlawful to Marry Sisters, or other near Relations; and observe not to take a Wife of their own (*y*) Name, tho' no Relation to them; and Marry the same Age and Quality. The Conditions of their Mind are consider'd more than Beauty: The ordinary Price they give for them, is, an Hundred Crowns, and often less. The Common People buy and sell their (*z*) Wives at pleasure. *Mandoza*, a grave Author, reports, That in the Provinces bordering on *Tartary*, the Governors and Vice-Roys prescribe a certain Time both to the Men and Women, within which they are oblig'd, either to shut themselves up in a Cloister, or (*a*) Marry. When that Time is come, all that will Marry, appear the Set Day at a City appointed in every Province to that end. When there,

(*y*) Several People in *England* are of that superstitious Opinion, and many Instances may daily be brought to prove the ill success of such Marriages; but by what Fatality I can't conjecture.

(*z*) Women are a good Commodity in several Countries, but here a Man has the advantage of selling his Wife fairly, and making a penny of her, when he has otherwise done with her.

(*a*) There is no question to be made, but that at certain Periods and Stages of time things arrive at perfection and maturity; who anticipates 'em, spoils 'em, and to retard 'em is to lose time.

there, they preſent themſelves to twelve principal Perſons, named by the King; who take, in Writing, the Names of the Men and Women, and their Qualities, informing themſelves exactly what Dowries the Men are able to give. Afterwards they view the Liſt, both of the Men and Women, and if they find more Men than Women, or more Women than Men, they caſt Lots, and the others are Married firſt the next Year. Six of the twelve Perſons divide the Men into three Claſſes; put the Rich in the firſt, without any Regard to their (*b*) Breeding and Accompliſhments; thoſe that are moderately ſo, in the next; and the Poor in the laſt. While theſe make the Diviſion in the Men, the others divide the Women in three other Claſſes; putting in one the Faireſt, in another the leſs Fair, and in the laſt thoſe that are leaſt handſom; They aſſign the (*c*) leſs

(*b*) Other People as well as they are wonderfully inclin'd to value Riches, and undervalue every Qualification elſe; as if nothing could make Men happy, but abundance of Mony.

(*c*) Men with ſmall Fortunes muſt not expect handſome Wives, but have a penny worth according to their Penny, where a juſt diſtribution is made between Man and Man. Beauty here is the only Dowry a Woman brings, therefore he that has the moſt opulent Fortune ſhould have the handſomeſt Woman, ſince 'tis all he can expect for his Mony.

Fair to the leſs Rich, without paying any thing for them; the leaſt Handſom to the Poor; and afterwards ſhare among them all the Money they have oblig'd the (*d*) Rich to pay. Theſe Marriages being Adjuſted in this manner, they have great Rejoycings in the Houſes the King has Appointed them: For in every of theſe Cities there are Houſes furniſh'd with many Beds, and all things neceſſary for Living; inſomuch that every one takes what he wants, and keeps them for Fifty Days that the Feaſt laſts; after which, they all return home.

All theſe Circumſtances are obſerv'd moſt by the Commonalty, and not by the Gentry, and Perſons of higher Rank, who are not ſubjected to this Law, but may Marry when, and how they pleaſe.

Thoſe

(*d*) This is prudent enough, that as the meaner Sort are allotted the plaineſt Women, ſo thoſe that are able to pay a Market Price, ſhould have the Flower of the Market; and their Fines which they are amerced, ſerve to put the poorer Sort in ſome method of getting their Bread.

Thoſe of (*a*) *Japan* have commonly only one Wife, but are Divorc'd from her, and ſend her home for very ſmall Cauſes, and afterwards marry others. The Women have not the ſame Liberty.

(a) Japan, *or* Japonia, *is a vaſt Country in the Eaſtern Ocean, ſuppoſed to be an Iſland* 150 *German Miles in length, and* 70 *broad.*

The Heathen *Tartars* have many Wives, who Live together in great quiet. They give Money to their Wives Mothers, as a Recompence for the Advantage receiv'd from them. The firſt Wife is look'd upon moſt Lawful, and ſo are the (*e*) Children born of her. When the Father dies, the Son may Marry all his Wives, excepting his Mother, and her Siſters: They Marry their Half-Siſters, after their Brother's Death; and make very great Entertainments at theſe Marriages.

The

(*e*) The Children of the Free-Woman had always the Preference before thoſe of the Hand-Maid.

The People of (*a*) *Tangut* and (*b*) *Catay* marry as many Wives as they can keep: And if any poor young Woman (*f*) be beautiful, a rich Man marries her presently, and gives her Mother and Family a Reward to have her; as, Cattel, Slaves, and oftentimes Money; they valuing only Beauty. They have to Thirty Wives, more or less, according to their Abilities; but the first is always chiefest. And if any is infirm, or not agreeable, they send her (*g*) home. They Marry their Relations, as the *Tartars* do, even to their Step-mothers.

In *Caindu* they have a Custom different from the People of *Tangut*, when they are married; they invite all the Strangers that come into the Country to their Houses, and leave them freely with their Wives, who have a Counter-sign at the Door, which they take not away till they

(a) Tangut, *or* Tangutum, *is a Kingdom in the* Asian Tartary, *towards* China, *and the* East-Indies.
(b) Catay, *or* Catio, *is a Region of* Asia, *supposed, by learned Men, to be some part of* China.

(*f*) Beauty was always a Dowry, but seldom or never proves a good Fortune.

(*g*) This is not keeping 'em in Sickness and in Health, but as they pay Mony for their Wives, so they expect to be serv'd and pleas'd by 'em; when they can no longer do that, Troop is the Word.

they go, that the Husband may then (*h*) return.

In (*a*) *Caſcar* they leave (*i*) Strangers with their Wives, without any Jealouſie. And in the Kingdom of *Pein*, if any one be abſent Twenty Days together, his Wife may Marry another Husband; and Men may, after that term, marry again where-ever they are.

(a) Caſcar, a *City and Kingdom in* Turqueſtan, *in* Tartary.

The *Canarini*, in the Iſle of *Goa*, Worſhip a naked Statue, to which they bring their Daughters when they will marry them, that they may pray for the happy Succeſs of their Marriage. The Prayer ended, the Daughter is married to the firſt that ſeeks her. As to the Feaſts and Ceremonies obſerv'd on the Wedding-day, we have treated in the Chapter of the *Chriſtians* of (*k*) *Goa*.

The

(*h*) As Beauty is that that pleaſes, ſo what Cuſtom makes familiar; is ſo far from being infamous, that it is not ſeldom a Duty to comply with it. 'Tis not the Friendſhip they have for the Strangers, but the diſlike of the Hardſhips of the firſt Nights Toyle, that makes 'em impoſe it on 'em, to facilitate the way for 'em.

(*i*) Either they believe 'em virtuous, or care not whether they are ſo or not; ſome *Germans* too divide their Beds with their Friends, and call 'em *Connubii Adjutores*.

(*k*) Be pleas'd to turn to it.

The *Negroes* of *Africa*, that dwell in the Kingdom of *Serralione*, have in every City or Borough an Houſe a-part from others, where their Daughters retire, and are Inſtructed for one Year, by an Old Man, of a good Family, Vertuous and Religious. At the end of the (*l*) Year they come forth all together, well dreſs'd, and go into the publick Piazza, to dance to ſeveral Inſtruments of Muſick: Their Fathers are preſent, and the young Men chuſe whom they like beſt, giving ſomething to their Fathers before they marry them. They preſent alſo the old Man, for his Trouble of Inſtructing and keeping them; then take them home, where they compleat the Ceremonies of their Marriages.

In (*a*) *Guinea*, when the Sons are Old enough to marry, their Fathers ſeek them Wives; and when they have found to their Minds, give them, and oblige them to take them, though never

(a) Guinea *is a very large Country in* Africa, *upon the Shoar of the Ocean.*

(*l*) No Woman ſhould pretend to marry till ſuch time ſhe has been throughly inſtructed in Virtue, Diſcretion and Religion, that ſhe may know how to adminiſter every thing with Decency in her Family, Kindneſs to her Husband, and Conſtant in her Devotions. But how many Women alaſs, are Fruitful Mothers, and good for nothing elſe beſides.

ver ſeen before. The Son has nothing from his Father, who ſends him naked (if he has gain'd nothing by his own Labour) into the World, to lay the Foundation of his own Family. The Bride's (*m*) Relations give them a ſmall Sum in Gold; and though very Rich, add little more than what the Poor give; for what they receive is only for the Expence of the Feaſt. This Cuſtom is ſo well obſerv'd, that the King's Daughters have no more than one Slave to ſerve them. The Bride ſwears, in the Preſence of the Company, that ſhe will be faithful and preſerve her Conjugal Chaſtity: VVhich Oath is never requir'd of the (*n*) Husband.

If, during the Marriage, a Man get ſo much, that he is able to maintain another VVife, he cannot marry her without the Conſent of the firſt; to which if ſhe conſent, he is oblig'd to pay her ſo much; and

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(*m*) Here it ſeems there is always an expectation from the Woman's Friends, tho' the Man has nothing, and it ſeems a little hard on the Man's ſide, that he ſhould be turn'd out of Doors by his Father, and no other Proviſion made for him but a Wife he knows nothing of.

(*n*) Such an Oath from the Man would hinder his marrying a ſecond Wife when able, and prevent the firſt receiving for her Conſent a Gratuity, which makes amends for the Fortune ſhe brought, and the Wrong ſhe ſuffers by a Partner in her Love.

and the VVoman is received into the Houſe, more as a Concubine, than VVife. VVhen the Husband obſerves his VVife grow (*o*) old, he may forſake her, to marry a younger. However, he keeps her in his Houſe, where ſhe is bound to give an Account of it, and ſerve the younger; look after the Kitchen, and do what pleaſes her Husband.

The People of (*a*) *Monomotapa*, in the Lower *Ethiopia*, marry according to their Abilities, as many Wives as they will; but the firſt is the chiefeſt, the others ſerve her, and her Children ſucceed in the Inheritance. No one may marry a Woman paſt Child-bearing: And when the Women are firſt Big, there is great Joy in their Families. The old Women, when not like to (*p*) Conceive,

(a) Monomotapa *is a City and Kingdom in the Southern* Æthiopia *in* Africa, *of great Extent, containing in it* 25 *other Kingdoms; and reaches from the North to the South* 250 Spaniſh *Leagues.*

(*o*) This is laudable enough, according to Nature and Policy? For why ſhould a Man bind himſelf to a Woman, that can anſwer but the leaſt of three Grand Articles.

(*p*) Doubtleſs Barrenneſs is a Lawful Impediment, tho' we have many old Folks paſt Love, or being loved, and yet they muſt have a Husband: A Vice more abominable than all the Errors of Youth, and ſhe that continues warm at Sixty, ſure was ſcalding hot at Sixteen.

ceive, may not marry. The Virgins go Naked till married, and then wear a thin Silk; and when they have Children, cover their Bellies and Breasts (*q*) closer.

The Inhabitants of (*a*) *Zocotara* have the like Polygamy, and may change them at pleasure, and that by carrying them into a Market, or publick Place; where they exchange for others, either for a Time, or for ever.

(a) Zocotara, Dioscoridis Insula; Ogyris, *a Town and Island upon the Coast of* Zanguebar, *in* Africa.

Those of (*b*) *Canada* content themselves with one (*r*) Wife, though they are not forbid many.

(b) Canada *is a large Country in the North* America.

The *Samogosi* have many, not so much out of Lust, as to gain (*s*) Authority by Alliances, and a Multitude of Children.

(*q*) When they come to Child Bearing they are tender, and ought to preserve those Parts more especially from the Injuries of the Weather, which so immediately tend to the propagation, Production and Support of the Infant.

(*r*) Few People besides themselves would be so chast and reserv'd, for many Men's Proceedings pass upon the World for Virtues; that if it were not for the Censure of the Law, would appear under a less glorious Character.

(*s*) Children were formerly an equal measure of Wealth, as Slaves and Cattle, but are become burthen-

dren. The Fathers never endow, or give any thing to their Daughters: Nay, He that marries one of them, makes their Parents Preſents, in proportion to their Abilities, or the Beauty of their Daughter. They celebrate their Marriages ſolemnly, with Songs, Muſick, Balls, and Panegyricks on the New-Married. When a Woman is taken in Adultery, ſhe attones for the Crime with her (*t*) Life; as does the Adulterer: It is not ſo with the unmarried Women, to whom it is no (*u*) Diſhonour to have been enjoy'd by their Lovers.

The Inhabitants of (*a*) *Florida* have only one Wife, to diſtinguiſh them from their Kings, and great Lords, who have two or three; but on this Compact however, that the firſt ſhall have the

(a) Florida *is a very large and fruitful Country in the North* America.

burthenſome to moſt Families in *Europe* at leaſt; and as for ſtrengthening our Selves by their Marriages, Experience ſhews it is a groſs Error, and what has much impared thoſe other Families, that have match'd in ſuch numerous and prolific Ones.

(*t*) Adultery is a Crime, that where Cuſtom has not permitted it, has the leaſt to be ſaid in its defence of any: But for People to be caught in the Fact, is ſuch an addition of Folly to the Fault, that it merits nothing leſs than Death.

(*u*) Where a Woman has not tied up her own Hands, I dare not ſay it is a Crime, tho' I cannot quite

the chief Authority in the Houſe, and that their Sons ſhall Inherit the Father's Eſtates, or Government. But all theſe Wives apply themſelves indifferently to the Care of the Houſe: And when one is with Child, the Husband muſt not any longer lie with her.

The Iſlanders of (*a*) *Cuba*, before their Iſle was poſſeſſed by the *Chriſtians*, married at pleaſure, and only ſo long as they were content to keep together; for the Separation was as well on the one ſide, as the other, when they pleas'd.

(a) Cuba, *is a great Iſland in the Bay of* Mexico, *in* America, *to the South of* Florida, *which is one of the greateſt belonging to that part of the World, diſcovered by the* Spaniards.

The *Cacichi* had divers Wives; and all invited to the Wedding, uſe the Bride at (*w*) pleaſure, as well among Perſons of better Rank, as the Commonalty.

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quite clear it from Imprudence. The *Hollanders* themſelves take little or no notice of it, inſomuch that 'tis almoſt a Proverb, that there is never a Cuckold, and never an honeſt Woman in *Amſterdam*.

(*w*) If they have many Gueſts the Bride is to be pitied, but who would not dye to be ſo ſweetly ſlain, not that any Accounts from them acquaint us with one particular Inſtance of any ſo Martyr'd on her Wedding Night.

The (*b*) *Mexicans*, before they received the Chriſtian Faith, married in this manner: They both preſented themſelves to their Prieſt; who taking them by their Hands, ask'd them many Queſtions; and laſtly of their Deſire to be married together. Then taking the (*x*) Skirt of the Woman's Veil, and that of the Man's Garment, tied them together, and led them ſo faſten'd to the Bride's Houſe, where was a great Fire kindled; they went ſeven times round this Fire, and ſate down together; which ended all the Ceremonies, and the Marriage was compleat.

(b) Mexico *is a vaſt City in the North of* America, *the Capital of* New Spain, *and of a Province of the ſame Name, the Seat of the* Spaniſh *Vice-Roy of the* Weſt-Indies, *and an Archbiſhop's See.*

The Inhabitants of *Civola*, or *New Granata*, are content with one Wife, whom they may freely leave; as the Women may their Husbands with the ſame Liberty, when they know they go (*y*) aſtray. Thoſe

(*x*) This implies the myſtical Union of them two, and that they ſhould abide by, and be as much as their Affairs will permit, one with the other: The Ceremony of walking round the Fire is the ſame as thoſe of *Cunkan* and *Balagatta* uſe, and is explain'd there.

(*y*) When the Woman goes aſtray, 'tis more than time ſhe was diſcarded; for tho' the Sin, Peradven-

Thoſe of *Cumana*, before they marry their Daughters, ſend them into the publick Piazza's, that they may by Converſation learn the Burthens and (z) Duties of Matrimony. The Perſons of Note, and the Rich, marry many Women at pleaſure; take all Travellers to their Houſes, they meet in the Roads, and let them enjoy thoſe of their (a) Wives they like beſt.

In (a) *Paria* they may have many Wives; but one is Miſtreſs of the Houſe, and Commands the others. Thoſe of the meaneſt Condition, have at leaſt two or three: And they may all, when their Wives begin to grow Old, turn them off, and take others younger. The Prieſts teach them when they are Young, and from them they learn all neceſſary Arts.

(a) Paria *is a Province in the* Terra Firma, *in South* America, *near the North Sea, and under the Dominion of the* Spaniards.

adventure of the Perjury may be equally Capital in both; yet the Nature of the Conſequences of ſuch Deviations cannot but be more fatal on the Woman's behalf than the Man's.

(z) They are more eaſily learnt than practiſed, but what can a Man expect from one that never heard a Syllable of it.

(a) This is the laſt degree of Goodneſs and Hoſpitality to entertain Strangers ſo particularly at Bed and Board.

The (*b*) *Caribbees* uſe the ſame Cuſtoms; but on the Wedding-Day, and many Days after, they take their Wives, with great Noiſe and Attendance, into the Woods, where they Hunt, and (*b*) kill all they meet with.

(b) *The* Caribbees, *or* Cariby-*Iſlands, are a Knot of ſmall Iſlands, that lie extended like a Bow, from the Coaſt of* Paria *in* America, *to the Iſle of* Rico Porto.

The *Topinambous*, Inhabitants of *Braſil*, in the Southern *America*, have no other Regard in their Marriages, but to Affinity in the firſt Degree, becauſe from the Second they may Marry all their Relations. They allow Polygamy, which gives them the Repute of being Brave and Rich. The Partiality they ſhew to one more than another, makes not the other jealous; and they live all very peaceably. As to the Ceremonies; He that has a mind to a young Woman, ſeeks her of her Father, and next Relation; and when he has obtain'd Conſent, leads her home, and ſhe becomes his Wife. They promiſe their Sons in their Childhood; and when at Years, they are bound to ſtand to the Will of their Parents. Yet the Husband may caſt off his Wife upon any great Diſtaſte; as ſhe may alſo, on the like Occaſion; telling

(*b*) A cruel Cuſtom of inuring their Wives to Rapines, Murder and Bloodſhed.

ling him plainly, ſhe leaves him, to ſeek another more civil Husband: And theſe Separations do not ſubject them to any (*c*) Reſentment.

In (*a*) *Peru* they had many Wives before they were *Roman Catholicks*; yet only one was reckon'd lawful. When they would marry any one, they went to her Houſe, and, with the Father's Conſent, put her on an *Ottoya*, which is a Shooe they uſe, and ſo lead her home. When they had a Virgin, the *Ottoya* was of (*d*) Wool; if ſhe had been taken by others before, it was of Ruſhes. All the Concubines were bound to honour the firſt Wife; and ſhe only, upon the Death of her Husband, put on Mourning for a Year, during which time ſhe could not marry again.

(a) Peru *is a large Country in South* America, *affording great Plenty of Gold and Silver Mines; and at the Diſcovery, the moſt potent Kingdom in South* America.

(*c*) The frequent Separations that is us'd amongſt 'em upon every little provocation, makes 'em not expect ſure to live either long or happily together: There is nothing in the Preliminaries of their Marriage that implies Violence in their Deſire, or application in their Suit, which leaves the Woman's Heart too leſs ſenſibly touch'd, and therefore more ſuſceptible of Diſguſt; and as they meet without affection, they part without Concern.

(*d*) The moſt barbarous Nations ever ſet moſt by a Virgin to marry, tho' they did not affect the getting it.

The *Itatini* and *Varaes*, that live in the Province of *Sancta Croſe*, have many Wives. There the Niece may marry her Uncle: And when the Daughter is a Year old, the Parents deſign her an Husband, who is always her next a-kin after the Second Degree. They go to ſeek him; and for Confirmation of the Marriage agreed, carry him a (*e*) Bow, Arrows, and a Spade. If he takes them, he is preſently conducted home as a Son-in-Law, where he learns to know and manage the Intereſts of his Bride, till ſhe is at an Age capable to do it. When a young Man would get him a Wife, he goes to her Parents, and preſents them a Bundle of (*f*) Sticks. If they are receiv'd, it is a Sign the Motion is embrac'd; and the Houſe from that time, is free to him. Soon after a Woman is married,

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(*e*) There are ſo many various Emblems of Advice to the Man, and expectation from him, meaning Courage and Induſtry: His Acceptance implies a Conſent to Fight and work for her.

(*f*) I am unwilling to think he carries this humble Preſent to the Parents of his intended Bride, as ſo far a Proof of his deſigning to be a good Loving Husband, as he there furniſhes 'em with ſo many Inſtruments of Chaſtizement; but would rather take it for a Type of Labour and Willingneſs to work to maintain her.

married, she makes a (g) Shroud to bury her Husband, and another for her self.

In (a) *Guiana*, or *New Andalusia*, the Persons of highest Quality and richest, marry two or three Wives, and often more, the Commonalty being oblig'd to one. The other Wives are but as Servants to the first. Those who have the greatest Number of Women, are most esteem'd, and respected: In other things, they follow the Customs of *Peru*. There are in *Syria* a sort of People, called *Drusia*, who, by some, are believ'd *Christians*; but in their Actions, are neither *Christians*, nor *Jews*. These indifferently marry their Daughters, Mothers and Sisters; giving this for a Reason, That they have had Children by them, and not by others; and

(a) Guinea *is a large Country in the South* America, *which for many Years has been inhabited by* English, Dutch *and* French.

(g) Most Women are preparing for Childbed Linnen, and looking out for beneficial Gossips, and never think of these sad and lamentable Concerns, till they are half under Ground. These more reasonable Barbarians know the first Intent of living in this World is to be more serviceable to others, than to themselves, to be established and multiply, than quietly and contentedly walk off the Stage, and leave our Children to shift the Scenes.

and no one can forbid them the Uſe of their (*h*) own. They have ſome Feaſts in the Year, when all the Men and Women meet together to Divert themſelves. There they Feaſt in common; and after they have drunk, give a mutual Liberty to enjoy thoſe Women they like moſt; renouncing, on this Occaſion, any Propriety in their Wives.

The *Eaſtern Japoneſi*, commonly call'd *Lopes Salvatici*, contracts their Marriages in the preſence of their Parents and Friends; the firſt Ceremony being, Striking againſt a Stone, out of which he that makes the firſt (*i*) fire come, is eſteem'd the moſt excellent. The Marriage

(*h*) Theſe are the only Things that are our own, and that we ſhould not uſe that way at leaſt. It is not Precept nor prejudice of Education, but Nature ſeems very much ſtarted at the very propoſing it, Parents and Children can't come together, but at a great diſparity of Years, and this overſight in Policy ſhould render it impracticable But what ſhall we ſay to the long retain'd Cuſtoms of Countries.

(*i*) It being reputed a Mark of Vigour, or Skill, or elſe an Omen of Good-Luck; for Fire has been the moſt glorified Element of any, for God himſelf appear'd in it to *Moſes* in the Buſh, conducted him, and the Tribes through the Wilderneſs, &c. and many other Inſtances may be brought even from as high as *Cain* and *Abel*, for the Fire deſcended from Heaven, and conſumed the Offerings; and theſe I imagine left ſuch an Impreſſion upon the Eaſtern People, that tho' it has been wrong applied,

riage thus Eſtabliſh'd, the Bride, dreſs'd in Ermin Skins or Sables, is ſet upon a tame Boar, and her Relations and Friends accompany her to the Cave or Tent, (becauſe they have no Houſes nor Cities,) ſinging, and wiſhing them Health and Iſſue. The Bridegroom is alſo in Bears Skins, or Martins; and from that time they live together. They fail not Feaſting, and Dancing to ſome Ruſtick Muſick, and to ſing the Praiſes of their Ancient Captains in Verſe; in Memory of whom, to bewail their Deaths, their Singing is interrupted, and they lament, cry, groan, and caſt themſelves on the Ground; with a Thouſand Contorſions, as deſperate Perſons, for ſome great Loſs; after which, they return to their Singing and Balls, and ſpend the Day in Feaſting.

In the Southern Parts of (*a*) *Magellanica*, when a Man likes a young Woman, he demands her of her Parents, in a full Aſſembly; and before he goes away, if her Parents conſent, he takes her, and carries her home,

(*a*) Magellanica *is a Country in South* America, *of great Extent towards the South Pole.*

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applied, and mixt with other Superſtitions, yet was the great Original of this great Veneration theſe People and the *Perſians* too, retain ſtill for Fire.

home, without more Ceremony. The Company get together the next Day to (*k*) Feast; after which, the Husband receives what is assign'd him in Dowry with his Wife, who is bound to exercise the same Trade and Profession of Life as her Husband does, and to be never out of his sight. When she is false to her Conjugal Duty, her Husband sends her back to her Parents, who shave her; and if her Husband be content to take her home again, she is never more enjoy'd by him, but oblig'd to serve him as long as she lives.

(*k*) 'Tis very remarkable that tho' many Nations differ strangely in their Amours, and Ceremonies of their Celebrating that new, rather than strict Alliance; yet all of 'em concur in this one, *viz.* That there is Mirth, Musick, Merry-Making, Singing, Dancing, Shouting, Rejoycing, publick Exercising, some on Horseback, some on Foot, some one way, some another; but every thing that can be thought on to divert the Bride and Bridegroom, and by their Alacrity in endeavouring to make 'em easy and pleas'd; give 'em a Proof of their Friendship and good Wishes; and from their being so themselves draw a happy Conclusion, as a joyful Augury of their future Felicity.

A

Looking-Glass

FOR

Married PEOPLE:

OR, THE

Fantaſtick Adventures of Sir *E—— H——* with his *Seven WIVES.* Written by himſelf in the time of his Confinement.

Put into Modern Engliſh by Mr. BROWN.

LONDON:

Printed in the Year, 1704.

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A

Looking-GLASS

FOR

Married People, &c.

THO' the Publick is not at all concern'd, either in the Misfortunes, or Follies, of ſo inconſiderable a Perſon as my ſelf, yet having more leiſure upon my hands, in this doleful place of Solitude, than I well know how to diſpoſe of, the World, I hope, will forgive me for taking this Method to beguile the tedious hours of my Captivity. Beſides, as it has been my Fate to be *Seven Times* ſhip-wrack'd upon the inhoſpitable Shoar of Matrimony, perhaps I am better able to deſcribe the Scituation and Manners of that Country, than the generality of Mankind can pretend to do, who have not made ſo many dangerous Voyages thither as I have done.

done. And after all, the very Place I am in, at preſent, ſeems to challenge this Performance from me; for *Marriage* being one of the ſevereſt Confinements in Nature, no Man can write ſo feelingly of it, as he that is actually a Priſoner, neither is any Place ſo proper to give an Account of it in as a Goal.

Having made two or three Campaigns in *Flanders* under the famous Mareſchal *de Turenne*, my old Father ſent for me home, in order to ſee me Settled in the World before he died: For which purpoſe he recommended to me a ſtale ancient Widow, Aged Threeſcore at leaſt; adding, That tho' her Perſon was indifferent, yet ſhe had abundance of Wealth to atone for all Defects of Nature. 'Twas in vain to remonſtrate to him, what a Diſproportion there was between our Ages, and conſequently between our Humours and Inclinations. The old Gentleman reſolved to be Obey'd without any reſerve, and after the laudable Example of moſt Parents, who think it not enough to give their Children a Being, unleſs they take pains to make it miſerable to them, Sacrific'd his Eldeſt Son to his own ſordid Avarice.

It would look like ill-nature to attempt a thorough Deſcription of my Spouſe's Perſon, and therefore I ſhall

wave it, becauſe all Women would be Young and Handſome if it lay in their power; and 'tis no fault of theirs, that either Nature or Old Age give them Deformity or Wrinkles. Only this give me leave to obſerve, that never were Body and Soul better match'd than in her. Tho' her Hide was as tough as Buff, and boaſted the ſame delicious Complexion, yet her Soul was tougher, and more obſtinate. She inſiſted everlaſtingly upon the Prerogative of her Age, and told me Young Men ought to be obſequious to Perſons of Experience.

Among her other noble Qualifications, which time daily diſcover'd to me, ſhe was a zealous admirer of cool *Nants*, and other Strong Liquors; and, for my part, I was ſo far from checking this commendable Humour, that I endeavour'd, all I cou'd, to encourage it. I, underhand, procur'd the Curate of the Pariſh, who lov'd Guzzling better than Praying, and an old red-nos'd Widwife in the Neighbourhood, to ply her with conſtant Viſits; and theſe two faithful Agents of mine ſo effectually diſcharg'd their Commiſſion, that, in two Months, they drank my Spouſe into a hopeful Dropſy, which, being attended by a complication of other Diſtempers, tript up her Heels in as many Months more,

and

and ſent her to her Worſhipful Anceſtors.

'Tis impoſſible to deſcribe the pleaſure and ſatisfaction I found in my ſelf, when I was got rid of this ſuperannuated Piece of Houſhold-ſtuff. I fancied the whole face of Nature more delightful and agreeable than before, my Dreams were happy and fortunate, every Glaſs of Wine, and every Diſh of Meat ſeem'd to carry a new flavour with it. In ſhort, I was ſo pleas'd with the Happineſs of my Condition, that I reſolv'd to alter it upon no Conſideration whatever, nor tempt Providence, by leaping into the ſame Gulph a ſecond time. But whether Heaven deſign'd to humble me for the Sins of my Family, or give me a new Opportunity to exerciſe my Patience, I chanced, not long after, to be Invited to a certain Aſſembly, where I ſaw one of the moſt charming young Creatures in the Univerſe. What need I enlarge upon every particular? I lov'd her, and to that violent degree, that tho' her Family and Fortune were infinitely inferior to mine, and my Relations had offer'd me twenty and twenty Matches, that would have been much more Advantagious to me, yet hurried on by the left-handed Planet that preſided over my Nativity, and deaf to all the Repreſenta-

tions

tions of my Friends, who all advis'd me againſt this accurſed Conjunction, I was the ſecond time betray'd into the Snare of Matrimony.

I had flatter'd my ſelf all along, that this young Woman, whom, like a Coxcomb as I was, I took for an Angel incarnate, would not pretend to Rule the Roaſt and Domineer, as perhaps one of equal Quality with my ſelf might do, but make up in Affection, Duty, Submiſſion, and other Conjugal Virtues, what ſhe wanted in Fortune.

But, alaſs! a little time convinc'd me, that I reckon'd all this while without my Hoſt; for this demure, mealy-mouth'd Baggage, who I expected would have been a ſecond patient *Griſel*, prov'd the moſt Termagant, ill-condition'd Fury, that ever rebell'd againſt her Lord and Soveraign. She talk'd me deaf all Day, the ſame Perſecution ſhe continu'd to me all Night. Nay, ſo impertinent was ſhe of her Tongue, that ſhe'd Scold even when the Rites of Love were performing, at which favourable Moment the very worſt of her Sex are content to drop their Reſentments.

One while ſhe wou'd perſecute me for a new Gown and Petticoat, another while for a new Set of *Indian* Furniture. The Looking-Glaſſes were not of the

newest Mode, the Stair-Case was dark, the Parlor-roof too low. In short, I must pluck down the whole House to satisfy her Vanity. Besides, she expected every minute when she must Cry out, and was I such a Fool as to believe she would disgrace her self so far, as to Lye in a Bed that was contemporary to Farthingals, and had been made in the Reign of Queen *Elizabeth*?

For some time I bore this insolent Language with all the Patience I was master of, hoping the Humour would dry up of it self: But as I found no good success from it, I resolv'd to give her as good as she brought, and so whenever she began to ring the Changes with her never-failing Female Clack, I was as obstreperous on my side, and pour'd a broad-side upon her. But I soon became sensible that a married Man had as good run his head against a Brick Wall, as engage with a Woman in her own Element of Scolding, for which reason I resolv'd to alter my measures.

The next time she attack'd me with her matrimonial Rhetoric, I replied not one Syllable either good or bad, but walk'd unconcern'd about the Room, and either Whistled, or humm'd a Tune to my self. This unexpected Neglect of

her

her Eloquence put her into ſuch an extraordinary ferment, that her Paſſion had like to have choak'd her. She invok'd Heaven and Hell to her aſſiſtance; ſhe wiſh'd herſelf fifty Foot under ground when the Parſon join'd her to ſo barbarous a Tyrant; ſhe murder'd her Lap-Dog and Parrot in her fury, and ſwearing ſhe would never come within the ſame Sheets with me; walk'd all Night about my Bed, like the Alderman's fooliſh Wife in the *London Cuckolds*.

Finding the admirable ſucceſs of this Preſcription, I determin'd to continue it to my poor Wife till I had effectually Cur'd her, which, to the honour of my new Doctorſhip, I ſoon perform'd; for ſo concern'd was the virtuous Spouſe of my Boſom, to ſee that her Tongue-Artillery made not the leaſt impreſſion upon the Fortreſs of my Heart, that in a little time the impatience of her Nature fretted her into a Conſumption; and thus Heav'n, of its infinite mercy, was once more pleas'd to reſtore me to my natural Liberty.

One would reaſonably conclude now, that a Man who had the ill Luck to be ſucceſſively Married to ſuch a Brace of Devils, and the good Luck to get rid of them ſo cheaply, would ſolemnly forſwear Marriage, and all its wicked Works,

for the time to come. I did ſo, but alaſs! What ſignifies it to contend with Fate? For the Devil of Love, who never fails to lay Lime-twigs in the way of the Righteous, ſhow'd me a Country Baronet's Daughter at the *Opera*, whoſe Name was *Melaniſſa*, Beauteous to a miracle, and Charming beyond expreſſion. One Look of her made an entire Conqueſt of my heart, and daſh'd all my noble Reſolutions to pieces. I languiſh'd, I ſigh'd for her, nay, I Rhim'd and Verſify'd for her. To conclude, I was upon the brink of deſpair to obtain her, and within a fortnight after the Conſummation of our Marriage, was as impatient and uneaſy to free my ſelf from her nauſeous Embraces.

Had Nature taken as much pains in framing her Soul, as ſhe took in moulding her Exterior Form, I had certainly been the happieſt Husband in the Univerſe. But as a fooliſh awkward Woman cannot fail of growing deſpicable, let her Out-ſide be never ſo bewitching, ſo ſoon as ever the edge of the Appetite is rebated by Enjoyment, I found, to my ſorrow, that *Melaniſſa* had none of thoſe Charms which I fancied her ſo plentifully poſſeſs'd of at firſt, ſo that for all the Comfort I found either in the Management of her Family, or in her Conver-

Converſation, I might as well have link'd my ſelf to a painted Baby, or offer'd Courtſhip to *Pygmalion*'s Statue.

Other People may wiſh their Wives largely ſtock'd with Virtue and Religion, for my part I am not ſo impudent to ask any Miracles of Heaven, but ſhould be very well content, in this degenerate Age, if mine had only Pride, attended with a convenient ſprightlineſs of Wit. A little fooliſh Sophiſtry may cheat, and impoſe upon a Woman's Virtue, and two or three Texts of Scripture, diſcreetly manag'd by a Gallant, may demoliſh her Religion. But Pride is an impregnable Cittadel, which is neither to be taken by down-right Storming, nor under-hand Treachery. A Lady that has Pride, that is to ſay, that has a juſt Value for her ſelf, ſcorns to violate her honour, becauſe ſhe ſcorns to leave it in any Man's power to inſult her, and this proves a never-failing Security to her, when her Virtue and Religion are beaten out of the field. And then I would have my Wife miſtreſs of a convenient ſprightlineſs of Wit, both to humble impertinent Coxcombs upon occaſion, as alſo to keep Love alive, and give it a new Motion, when Enjoyment, and long Cohabitation have lull'd it a ſleep.

I can't tell whether ſhe did me the Honour to make me a Cuckold, or no; but this I am ſure of, that her undiſcreet Conduct made not only my ſelf, but all the Neighbourhood, conclude me to be one of that numerous Claſs, which was all one as if ſhe had actually beſtow'd that Favour upon me. To make ſhort of my ſtory, never was poor Priſoner ſo ſick of his Chains as I was of mine, and when I was reduc'd to the extremity of Deſpair, neither knowing how, or when, I ſhould be releas'd out of my Captivity, Providence was pleas'd to Unty this *Gordian* Knot for me, by taking her off in Child-birth.

As I had now, to my great regret and ſorrow, hazarded my whole Stake upon two young Women, and been equally diſappointed by both, I came to this Reſolution, That if ever my Inclination, or my Fate, ſhou'd throw me upon this ſlippery State again, it would be much more adviſeable for me to pitch upon ſome ſober middle-aged Matron, that had ſeen the World, and managed the Concerns of a Family, than ſuffer my ſelf to be wheedled into Matrimony by ſome raw unexperienc'd Creature, and truck the Repoſe and Tranquility of my whole Life to a little inſignificant White and Red, which is ſeldom long-liv'd.

While I was employ'd by theſe noble Thoughts, ſome of my Relations recommended me to an Advocate's Widow, whoſe Husband had left her prodigiouſly rich. Not to conceal my Infirmities from the World, I muſt freely own, that it was not the agreeableneſs of her Perſon, nor the merit of her Reputation, that once more prevail'd with me to part with my Liberty, but I had a wonderful Itching upon me to be fingering of her Bags, and diſpoſing of her dirty Acres. A Woman worth Twenty Thouſand Pounds, as this Widow was, had Twenty Thouſand Charms about her: Now, how was it poſſible for any ſingle Man to reſiſt Twenty Thouſand Charms, that were current Money all the World over from *London* to *Japan*?

About a fortnight after our Marriage, I deſir'd her to let me have the peruſing of her Bonds, and other Papers, that we might manage every thing to our beſt Advantage. 'How, cry'd ſhe, in a furious Tone, *to our beſt Advantage*, what 'Devil was it put it into thy Noddle to 'think I would comply with any ſuch 'Propoſal? What! I part with my Bonds 'and my Papers! No, I'le ſooner part 'with my Head. My late Husband (God 'reſt his Soul) adviſed me never to give 'the Staff out of my own hands, and

'do'ſt thou think I am ſo damn'd a Fool 'to neglect ſuch a Husband's Advice, 'who (to thy face I tell it thee) under-'ſtood the Law as well as ever a dag-'gle-tail'd Counſellor of them all, that 'dumb founded the Truth with Lungs of 'Leather, and Front of Braſs in *Weſtmin-'ſter* Hall.

In fine, Matters came to ſuch a pitch at laſt, that ſhe would neither Eat, nor Drink, nor go to Bed, unleſs I could ſhow her Law for't; nay, if I ask'd her to accompany me to Church, ſhe ſtill demanded a Preſident. Law it was ſhe wou'd be Govern'd by, and ſhe would ſtand and fall by the Law. Since I found her upon this Strain, I reſolved to give my Gentlewoman her Bellyful of what ſhe lov'd; ſo to Law we went, I lugg'd at one end of her Eſtate, and ſhe lugg'd at the other. After ſeveral expenſive Trials 'twas my good fortune, or rather the merit of my Fees, to Caſt her, upon which ſucceſs I immediately cut down a pretty Rookery, and Grove of Trees adjoining to her Houſe, whoſe untimely Lopping ſhe took ſo exceedingly to heart, that ſhe pin'd away herſelf to a Skeleton, and I was ſo nicely Conſcientious, as to make her Coffin of one of thoſe beloved Trees that had occaſion'd her Death.

Tho'

Tho' this litigious pettifogging female Limb of the Law, this ſecond Edition of Widow *Blackacre* with Additions and Amendments, had prov'd ſuch a curſed Thorn in my foot, yet, like poor Loſers at the *Royal Oak* Lottery, that ſtill Game on with an expectation of making up their Loſſes, the ſame numerical Devil that had ſo often palm'd a bad Wife upon me, whiſper'd me, as I thought, in the Ear, that his Malice was now over, and that my next Election ſhould ſucceed to my heart's deſire.

As Fortune would have it, I caſt my Eyes upon my Lady *Gripe-well*, the ſad and melancholy Relict of my late Lord *Gripe-well*. Her Year of Mourning was hardly over, when I made my Addreſſes to her. After the uſual Formalities were paſt (for Widows like B----ps are oblig'd, in point of Decency, to refuſe once or twice what they moſt earneſtly deſire) we were Eccleſiaſtically conglutinated with a world of Pomp and Magnificence. This noiſe and hurry I liked well enough for a few days, but finding it ſtill to continue, and carry the ſame, if not a greater Expence with it, I made bold to remonſtrate to her Ladyſhip, that this profuſe Way of Living wou'd ſoon confound my Eſtate, and therefore deſired her to reform theſe Extravagances. She took

took me up immediately, telling me ſhe was a Perſon of Quality, and would always live like one, in ſhort, that ſhe wou'd not diſgrace her Family, nor mine, and what Entertainments ſhe gave, was all for my Reputation.

Well, the Devil take this word *Quality*, for it was thunder'd into my Ears a Thouſand times a day. For Inſtance, if I told her 'twas Indecent to ſtay out ſo late a Nights, ſhe anſwer'd, 'twas the way of Perſons of *Quality*; if I deſired her to leave off Borrowing of Money of fine Gentlemen, and frequenting the *Baſſet-Table*, why all Perſons of Quality did the ſame. In ſhort, whatever Irregularities I tax'd her with, ſhe ſtill retreated into that Inchanted Caſtle call'd *Quality*. Not to dwell longer upon ſo ungrateful a Subject, her *Quality* (a Pox confound it) run me out of all thoſe vaſt Sums which I had got, with ſo much trouble, out of my Woman of Law. At laſt Providence commiſerated my condition, and made my Spouſe dye a Martyr to that *Quality*, of which ſhe was ſo fond an Idolater, for happening to go one Afternoon with my Lady *Tope-much*, and her two fulſom Daughters, to viſit Sir *Henry All-Craft's* Widdow, the Coach moſt luckily over-ſet at the Corner of *Chancery-Lane* end, and the old Fat Lady, with her

her two Plump Daughters, falling upon my loving Wife, ſhe broke both her Arm and Leg, and Expired next Morning.

Being delivered from this load of *Quality*, I ſung *Te Deum* within my ſelf, and for three Years ſuch a lewd thought as that of Matrimony never came into my Head, but took my full ſwing of thoſe Innocent Diverſions the Country affords. However, the Ghoſt of Matrimony ſtill haunting me, I unfortunately Relaps'd into my old Diſtemper, and was over-perſwaded to marry a grave demure Maiden, Aged Thirty five, whoſe Character I will give you in a few words, before I proceed to acquaint how we liv'd together.

She was the Daughter of a *Pſalm-ſinging* Alderman, and bred up after the City manner, that is, in much Hypocriſy, much Affectation, and much Awkwardneſs. She deſired to be thought a Perſon of extraordinary Virtue and Devotion, by the ſame token ſhe ſhow'd the former by unmercifully railing at all thoſe of her Sex, whoſe Reputation was in the leaſt ſuſpected, as ſhe diſcover'd the latter, by calling all the Men Atheiſts: She was a mighty Lecture-hunter, and wou'd run you over every Parſon's Name in the Town, as volubly as a *Welch Bard* runs

over

over a Genealogy; nay, her Church-Intelligence ſtoopt ſo low, as to take Cognizance even of the meaneſt Curate and Reader. And laſtly, for the Nice making her Reſponſes, and at the ſame time managing her Patches at Church, no Woman in *London* or *Weſtminſter* came near her.

Our firſt miſunderſtanding was about a Chaplain, for ſhe perpetually teaz'd me to take one into my Family, adding, that the Servants would never be rightly order'd, nor Affairs go regular, unleſs we had a Divine in the Houſe to lay it home to their Conſciences. Pray, my Lady, ſays I to her, Harp no more upon this String, you may as ſoon perſuade me to maintain a Troop of Dragoons, as a Chaplain. What a plague are they good for, but to run away with our Daughters, and fiſh out the Secrets of our Families: Or if they can do us any Service, 'tis to take a Stale Chamber-maid, or *Abigal* off of our Hands, but for my part, I wou'd rather be at the Charge and Scandal of keeping ten Baſtards than one Chaplain. I cou'd expect nothing better, crys ſhe, from ſo profane and profligate a Wretch as thou art? With that ſhe flung out of the Room, and ever after kept me as troubleſom a Life with her Virtue, as my late Spouſe did with her Quality,

Quality. She ſuſpected me of Intriguing with a thouſand Women, whoſe Faces I never ſaw. If I appear'd gay and chearful, why then I was going to commence a new piece of Gallantry. If Melancholy, and out of Humour, then 'twas a plain Caſe the Damoſel had diſappointed me; ſo that I have often had it in my head to aſſiſt in a Plot to Cuckold my ſelf, that I might have a juſt Pretence to inſult her, and Padlock the mouth of her ill-natur'd clamorous Virtue.

Many a doleful Hour did I paſs with nauſeous mixture of Bigottry and Scandal, who altho' ſhe had Heaven continually in her mouth, made me endure a continual Hell in her Company. At laſt, when I had undergone a ſufficient purgation for my paſt Sins, Heaven was ſo propitious as to take her off in her own Calling; for, going one Sunday morning, without her Tippet, to Church, in a moſt ſevere Froſt, the honeſt Divine, (he deſerv'd a fat Deanery for his pains) who, it ſeems, lov'd to puſh about the Glaſs in his Pulpit, as well as without it, and was ſo conſcientious as to give his People rather too much than too little for their Money, kept them ſo long that my Wife got a moſt violent Cold, which, in a few days confin'd her to her Bed, and what, I ſhall always remember as a moſt

ſingular

ſingular mercy to me, was ſeiz'd with ſo ſeaſonable a hoarſneſs, at leaſt two Months before her death, that her Tongue could not perform its uſual Office of Scolding, which, I dare Swear, did not a little contribute to haſten her End.

I come now to the laſt Scene of my Life, which, to my ſhame I own it, diſhonours all the other Parts of it. 'Tis true, I had met with ſeveral Plagues and Croſſes before, but thoſe are not to be laid to my Charge; for, as I don't pretend to Revelation, or the Spirit of Propheſy, 'twas no fault of mine, if a Woman, who, I believ'd, wou'd make a diſcreet obedient Wife, deceiv'd my expectation. *Marriage* is a perfect Lottery, and he that will venture his Liberty there, muſt be contented with his Chance, whatever it proves.

But nothing can excuſe the Dotage of an old Man, who will be lighting *Hymen*'s Torches, when he ought to prepare thoſe for his Funeral, and has the Impudence to take a blooming young Creature into his Bed, when the Grave gapes every moment for him, knows himſelf uncapable of obliging her. Can any thing be ſo ridiculous as to pretend to Attack a Fortreſs when one's Cannon is Nail'd up; or to venture into Love's Ocean, when the Rudder that governs

the

the Ship is disabled? As an old Fellow cannot be insensible of his Imbecillity, he is unjust to himself in the first place, for offering to lay heavy Taxes upon Nature, when she has not a Farthing to pay them; and in the next to his Spouse, for shamming false Bills upon her that hath been long ago protested.

This was my own Case. I knew my self exhausted, and unfit for Action; I found my Vigour all gone, and nothing left me but impotent Desires, and a vain Imagination. All this I knew perfectly well; for let the Man be what he will, his Constitution never plays the Hypocrite with him, and yet by the common fate of old Lovers, who think to attone for the imbecillity of Nature by their Bribes and Prodigality, I was so obstinate a Sot as to Link my self to a young Damosel of Sixteen in the Sixty fourth Year of my Age. 'Tis true, the rich Cloaths, and other fine Things I presented her with, her Noble Equipage and Retinue, but above all the Title of Lady sooth'd her Vanity for a little time, and made her forget my Impotence; but when Youth, in conjunction with Nature, call'd upon me to relieve her more pressing Necessities, then it was she began truly to display herself. As Chains, tho' made of the purest Gold, are Chains

still

ſtill, ſo Impotence, tho' we endeavour to diſguiſe it with fine Coaches, rich Liveries, charming Muſick, and the like, yet all the while 'tis Impotence, which is a Sin never to be forgiven, and of all Diſappointments, certainly that of Love is the moſt mortifying. To conclude this doleful Tragedy, in a few Months I found my Houſe until'd, my loving Wife elop'd, I was ready to hang my ſelf for her, ſent for her home again; ſhe Elop'd the ſecond time, I receiv'd her the ſecond time: After which Peace, ſhe and her Mother, her Grandmother and Godmother made me Drunk, I paſs'd over my Eſtate to her, and am now in a Priſon,

Learn by my Fate, you Fumblers of Threeſcore,
And think on Hymen's *ſacred Rites no more.*
In vain your Stores and uſeleſs Wealth you ſhow
While Venus *knows you're Bankrupts all below.*
Your Bags can't ſatisfy the craving Maid,
For Love in Specie *will be always paid.*

An

An Epigram upon Marriage.

UNde maritali qui tradidit ora capiſtro,
Odit feſtivi gaudia ſacra tori?
Unde *Dioneam* percurrere juſſus arenam
Cum femori conjux conſerit alma femur,
Friget, & ad nullum ſurgit certamen amoris.
Sed jacet ut nimio planta peruſta gelu.
Vividus atq; alacris ruit hæc in prælia, fructus
Qui illicitò carpit, Cypria diva, tuos.
Nempe animum laſſat vilis facilíſq; voluptas
Sed vetita aſſuevit gratior eſſe *Venus*.

The ſame done into Engliſh.

WHy does the Wretch, that's noos'd in Marriage (halter,
In paying of Love's dues ſo often falter?
Why, when his eager Spouſe claps Thigh to Thigh,
And urges on the ſtupid Sot to Joy,
Does he decline the Sport, and creſt-faln lye?
All Flame and Life, into Love's Liſts he ruſhes,
Whom gen'rous Luſt, and not dull Duty puſhes.
Cheap eaſy Pleaſure jades the Appetite,
'Tis your ſtol'n Love affords the beſt Delight.

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